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PAST — PRESENT — FUTURE

BY

S. H. WAINRIGHT, T. KAGAWA, T. IWAHASHI, K. AURELL
AND OTHERS

JAPAN AND CHINA

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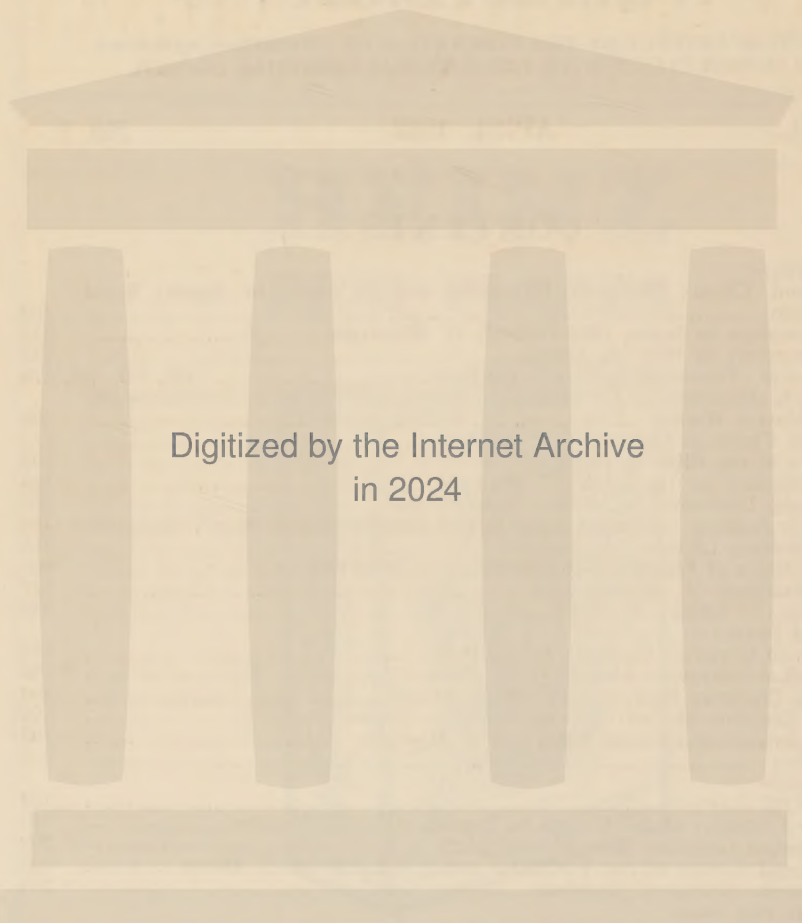
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THE JAPAN CHRISTIAN QUARTERLY

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EDITORIAL NOTES

JAPAN AND CHINA.

A MEMORANDUM TO THE JAPANESE GOVERNMENT

We the members of the General Committee of the National Christian Council of Japan have been deeply concerned from the very start with the serious situation which has arisen between Japan and China. We have been offering up prayers unceasingly on behalf of our country. It is with great joy therefore that we now see what appears to be the dawn of a peaceful settlement, and we express our deep thanks and respect to our Government for their arduous efforts to this end.

As we look at the present state of confusion in international relations, we are grieved at the tendency that has arisen to regard our country as having damaged its reputation and being a violator of the Covenant of the League of Nations. We are eager that such suspicions should be speedily removed and trust that our Government will take adequate measures to bring this about. We sincerely hope that they will make clear both at home and abroad that the attitude of our people is one of regard for the League of Nations, the Nine-Power Treaty and the Kellogg Pact, and we pray that in their spirit a speedy settlement of the present dispute may be found.

We would emphasise this spirit and method for we are confident that by it the good name of our country will be enhanced, a lasting confidence in its international dealings will be maintained, and the permanent peace of the Far East will be made sure.

It is for these reasons that we beg to present our views in this Memorandum.

Judging by what we have read in certain papers published in Europe and America, it would seem that it is comparatively easy to assume the role of judge on those incidents which have disturbed the peace of the Far East during the past few months; unless of course with certain less desirable sections of the press we prefer to ignore all moral issues whatever. But in the light of events, which we are convinced both the parties concerned will regret when more mature thoughts prevail, above all with the example of our Lord Himself, who ever preferred to see possibilities rather than failures, we feel that a more helpful attitude is one which while not ignoring hard facts prefers to concentrate on future friendships. For the really urgent thing is to set in motion forces which will heal the present sore. At a later date and in a less tense atmosphere it may prove possible to make a fuller diagnosis of the disease.

It is for these reasons that we welcome the statement of the Executive Committee of the Japanese National Christian Council, which is printed at the head of these notes. The Christian Church represents only an infinitesimal fraction of the population—a fact people in foreign lands are sometimes apt to overlook—but the statement above shews that in its thinking it is far ahead of the mass of the population, as expressed for example in the popular press.

Pacific Affairs, the organ of the Institute of Pacific Relations, in a recent issue had articles by Japanese and Chinese on the Manchurian situation. The most striking feature of the two articles was that both were right. The Japanese proved conclusively that treaties had been violated, the Chinese that such treaties should never have been made. Together they demonstrated the fact that the present conflict is due to those methods of diplomacy, which were responsible for the Great War and which are at the bottom of most of the troubles of Europe and America today. A realization of this fundamental fact should do much to create a 'fellow feeling' towards Japan and China in their present difficulties. It should also serve as a check on the criticisms by the members of those nations from which such methods took their origin. Above all, it should demonstrate beyond debate that any fresh settlement along similar lines will in the long run only produce similar results.

The emphasis of the Memorandum therefore, on the League of Nations is especially welcome, the more so because of the strong

agitation in certain quarters that Japan should withdraw from the League. Such a step would be fatal to those very ideals which have done so much to make Japan the nation that she is. The Japanese have long had the reputation of being a law-abiding people. In his book *Christianity and the State*, the Archbishop of York has pointed out that "the security of the reign of law throughout the world is the fulfilment of the true nature of the State"¹ The repudiation of law, therefore, in international relations is not likely to help towards its maintenance within the nation itself. On the other hand recognition that the League of Nations, whatever may have been its mistakes in the early handling of the dispute, represents a body of world opinion wholly desirous of peace and quite impartial in its judgements, means that a door is kept open for a peaceful and just settlement of the present issue. Indeed such a recognition would of itself be a definite contribution to the solution of any future international disputes that may arise. In the prophetic words of Mr. Gladstone uttered in 1866: "The statesmen of today have a new mission opened to them; the mission of substituting the concert of nations for their conflicts, and of teaching them to grow great in common, and to give to others by giving of themselves."²

But if a responsibility rests with the statesmen, a still greater one rests with the Christian Church. For by its very nature it represents a body of men and women, loyal citizens of their own country, united in a still higher loyalty to Jesus Christ. The account on another page³ of the visit paid by a few Japanese Christian leaders to Shanghai shews the transcendent nature of this faith. We would therefore direct the attention of our readers to the recommendations with which the article ends. They are of a constructive character and provide lines along which Christian forces may work in the years to come when the troubles of the immediate present have passed away.

It is our conviction that Christianity, and Christianity alone, can create that spirit of good-will, of mutual respect and trust, of patience and uprightness of character, which are essential factors in any permanent solution; for in the words of Dr. Mott: "Peace

¹ Temple. *Christianity and the State*. p. 184.

² Morley. *Life of Gladstone*. ii. 43.

³ v. p. 177.

and goodwill among the nations is not a matter of external arrangements, of national legislation, and of international agreements, but of inward spiritual change."

CHRISTIAN LITERATURE AND ITS PLACE IN JAPAN.

The importance of Christian Literature for a nation which is wholly literate is beyond debate. It is this fact which makes Japan unique among those lands in which the 'Younger Churches' have been established. There is no need to teach the people to read first; the Government have already seen to this. Figures are often quoted to shew that over 99% of the children of Japan of school age are receiving education, but this refers only to those children who have been registered with the Authorities. Nevertheless making every allowance there is no doubt that the figure is well over 90%, and is one which compares favourably with those of any of the nations of the West.

It is obvious therefore that literature must inevitable play a large part in the evangelization and spiritual nurture of the nation.

At present there are some half dozen Christian Publishing Houses, wholly devoted to the production of Christian Literature. The first place among these so far as seniority is concerned goes to the Keiseisha, though it has never really recovered from the disaster of the Great Earthquake, when it was entirely wiped out. The Christian Literature Society, under the wise and experienced guidance of Dr. Wainright, is perhaps the chief publishing house. It is unique inasmuch as it is the representative of the churches and mission bodies, and so is a practical demonstration of the value of cooperation. The Japan Book and Tract Society has had a long and honoured career in the publication of books of a definitely evangelical type. It is connected with the Tract Societies of England, the United States and Canada. A group doing valuable work in the intellectual field is the Library of Christian Thought and Life, whose members likewise represent an interdenominational group.

Among the denominational publishing houses, perhaps the most progressive is the Church Publishing Society of the Seikokai. The article on Roman Catholic literature gives the names of several publishing houses under the auspices of that Church. In short, the Christian Church as a whole is thoroughly alive to the importance of producing Christian literature. And yet there are certain weak-

nesses which a closer study of the field reveals. We will content ourselves with mentioning three.

There is no doubt that there is still a great need for more purely indigenous literature. Much of that which is produced, even apart from translations, smacks too much of foreign influence. This of course is not different from the prevailing temper of the nation, and perhaps is inevitable, and indeed for the time being desirable. But there is undoubtedly a great need for the stimulation of original study and thinking. Christianity has already become part of the life of the nation; it needs to become more assimilated to the spirit of the people. As a preparation to this end we cannot too strongly endorse the proposed Central Christian Library, which will be available for Christian scholars and thinkers. In particular the supply of source books in Japan is still very deficient.

The second great need is of a fund to provide prizes for writers. The Library of Christian thought and Life has already made some experiments along this line and the results have been wholly satisfactory. Such a fund would be an incentive to younger writers and a stimulus to the successful to go on and do better work. Fortunately it is not difficult to publish books in Japan, costs are low and competition is keen; the real need is for better quality, and a fund such as is suggested above would do much to promote this.

Lastly there is need for more³ mutual collaboration among the different publishers. This was made very clear at the Round Table discussion reported in this issue. While a certain amount of healthy rivalry may be a good thing, there is no justification in Christian publishers in the present limited field making plans without common thought or some effort to prevent over-lapping. Dr. Mott makes this point abundantly clear in his new book *The Present Day Summons*.⁴

RURAL EVANGELISM.

It is just one year since the *Quarterly* in anticipation of the visit of Dr. Butterfield devoted a whole number to the subject of Rural Evangelism. Since then he has been to Japan, with the cooperation of those best acquainted with the rural situation he has studied conditions on the spot, and now he has produced his report.⁵

⁴ Mott. *The Present Day Summons*. p. 150.

⁵ Butterfield. *The Rural Mission of the Church in Eastern Asia*, pp. 222. Price ¥1.30. Published by the International Missionary Council, obtainable through the Christian Literature Society.

A review of this volume by one who has had a long and intimate association with rural work will be found on another page.⁶ It is not our intention to discuss the various points in this report in these notes, as we hope to have articles on the subject in future issues. It will suffice if we draw the attention of our readers to "A Programme of Immediate Steps," as outlined by Dr. Butterfield.⁷ Four recommendations are made: firstly, the appointment of a "representative standing committee of the National Christian Council..... to deal with Christian work in the villages"; secondly, "the appointment and support of a full-time.....secretary for village work"; thirdly, the formulation of "an aggressive, persistent, ten-year programme for village work"; and lastly, "the enlisting of the interest of the students of Japan in this rural question."

The first two steps have already been taken. In the report of the quarter's activities of the National Christian Council appears the names of the first committee on things rural. Rev. Y. Kurihara, a Congregational pastor with a long experience of country work, has been nominated secretary *pro tem.* pending the appointment of a permanent secretary. This last appointment has only been made possible through the good services of Dr. John R. Mott. But the third and fourth recommendations have not, as yet, been touched.

Taking the Christian Campaign in Japan as a whole, it is not too much to say that whereas the denominations, to a greater or less degree, have developed their work along certain lines of policy, yet until recent years very little has been done by them of a comprehensive nature along cooperative lines. Individuals have met together, but the churches have not. The reason why there has been no continuous corporate thinking has been due very largely to the fact that no facilities have existed for securing it. Such however, are now forthcoming in the National Christian Council. Dr. Butterfield speaks not one whit too strongly when he says: "I see no hope of a statesmanlike policy and programme for the Christian enterprise in Japan unless the National Christian Council, or some body like it, can serve increasingly as a clearing

⁶ v. p. 199.

⁷ *Ibid* p. 152.

house of ideas, a melting pot of diverse opinion, and a welder of cooperative purpose.”⁸

But the Council can produce no more than is put into it. It is the instrument of the churches. We would venture to suggest, therefore, that in the appointment of its various departmental committees, the participating churches be invited to nominate representatives directly, and that it be the function of these representatives not only to think together, but to carry back the results of such thinking to the several bodies they represent, and therein attempt to give a lead on the subject. For example, the Seikokai representative on the Council's Committee on Literature would be the Chairman, or at all events a member of the Seikokai's Department of Literature, the Methodist member of the Council's Committee Social Work would be nominated by the Methodist Department concerned with such work. At present such committee members are appointed by the Standing Committee of the Council and act only as individuals. A plan such as is outlined above would give a weight to the Council's deliberations such as they do not have at present. This suggestion is specially pertinent with regard to Dr. Butterfield's third recommendation, mentioned above. In fact such action on the part of the Council would in itself be a stimulus to those churches which as yet have got no special departments on Rural Evangelism.

With regard to his fourth suggestion, we are glad to hear that already one theological college has in contemplation certain steps for the training of rural workers. But here also the call is for corporate rather than for individual action. Is it not possible for the heads of the various theological colleges, who we believe meet together from time to time, to consider this proposal together?

We can do no better than close these remarks with a quotation from the writings of a brilliant young Cambridge scholar who laid down his life in the Great War: “When Christians look less to the satisfaction which they have obtained, and more to the good things in the world which they have not achieved, to the glory of God which is the world's corporate potentiality, they must in their loneliness and divisions begin to feel the need of one another.”⁹

⁸ *Ibid.* p. 151.

⁹ A. C. Turner in *Concerning Prayer*. p. 4478.

CHRISTIAN LITERATURE IN JAPAN 1888—1932

S. H. WAINRIGHT

The late Professor En Kashiwai fixed upon the year 1888 as a turning point in the course of Christian Literature in the Japanese language. That happens to be the year my observations of Japanese conditions began from residence in this country. Since the period previous to this time is to be covered by an other writer.* I will limit discussion to the period following 1888 down to the present.

In order to obviate misunderstanding one word further may be said. No attempt can be made here to write a history of the period. We cannot undertake to follow the course of events in the order of their occurrence, nor will it be possible to give an exhaustive account of the facts. At most, we can only undertake to survey the course of Christian literature in some of its interesting aspects, offering certain interpretations that may perchance be helpful in understanding the situation as it effects progress.

In the report of the Centenary Conference held in London in 1888, the discussion on Japan touched rather lightly on the subject of Christian literature. There was mention by different speakers of such matters as the Romanization of the Japanese language, the teaching of English in the Government schools, the giving of the Bible in complete form to the Japanese in their own language, the remarkable attitude of friendliness on the part of the newly founded secular press to Christianity. There was also reference to the literary talent exhibited by Japanese women in the past. The fresh opportunity for Christian literature was pointed out, due to the increasing community of Japanese educated in Western ideas. Attention was called to the increase of readers at a more rapid rate than that of reading matter produced, along with which was growing an actual demand for literature. The newly created ability to read marked a feature of the situation, and the reading habit, taking on broader lines than in the past, was encouraging. There was reference

* Unfortunately the writer fell ill when it was too late to secure a substitute. *Editor.*

to the importance of English in the national system of education, no doubt with the opportunity in India in mind, for the production of Christian literature in that language. There was no reference to a vernacular hymnology, and in truth there was very little of a definite character in the discussions about Japan as a field for Christian literature.

Papers were read on the missionary in relation to literature in both China and India. Even at that time, those two fields loomed large at the conference in the discussion of Christian literature.

If we turn to accounts in Japan of the same period, we are able to get a closer view. The London Conference saw in merest outline some of the phases of the opportunities Japan was then presenting for the production and spread of Christian literature. But little was said of the actual state of production and distribution at that time.

In a conference held in Tokyo in 1900, and in another held later in 1910, fuller accounts may be found of this particular time which we are taking as a starting point. For instance, Professor Kashiwai was of the opinion that the actual beginning of Christian literature in Japan was about that time. Without disregarding what had been done previously, one is bound to recognize the decisive moment Christianity reached at the beginning of this the last decade of the century. Too much may not have been made of the reactionary movement affecting all Christian work about the time we are discussing. But certainly, writers have failed to take account of the decisive change which took place within Christian lines, evidence of which shows nowhere more clearly than in the literature remaining from that period. One event in particular was an exciting cause operating in the situation.

This event was the controversy arising among Christian leaders, the occasion of which was the appearance in Japan of representatives of the American Unitarian faith, and also the coming to Japan at that time of representatives of a German Liberal Sect of Protestants. The latter published a magazine called the *Shinri* in which Liberal Christianity for the first time had a voice in Japan in the language of the country. One effect of this introduction of liberal Christian thought was to give rise to a sharp controversy among orthodox Christians. The subjects which formed the centre of the controversy were the Divinity of Christ and the Atonement. The practical faith of Christians had shown itself with commendable zeal, but the

voice of Christian tradition had not spoken up to this time with either clearness or decision. The first effect of the controversy was the intensification of the denominational consciousness. Christian literature from that time became definitely denominational. It was the boast of Japan at the Centenary Conference in London in 1888 that Christianity in this country was a unity. There was reason for the satisfaction felt. The Keiseisha, for example, had been organized in 1883 by Kozaki, Uemura, Iwasa, and Ukita, and periodicals were published by the new organization, all of which was on an inter-denominational basis. Such was the trend of the times. Christianity had been strongly apologetic. Its main defence was against attacks from the outside.

We are in a position to understand from the events we have described the literature of that and the following period. It was about this time that denominational news-organs came into the field. What had been published as an inter-denominational paper was made the organ of the Congregationalist communion, the paper now known as the *Kirisutokyo Sekai*. The *Fukuin Shimpō* was founded about this time as the independent news organ of Mr. Uemura, though in fact the Presbyterian weekly. About the same time the *Gokyo* was started as the organ of the Methodists. A little later the *Kirisutokyo Shuho* (Episcopalian) came into the field and still later the *Kirisuto Kyoho*, the Baptist Weekly. These are all organs respectively of the outstanding denominational groups, at the present time.

The controversy in question was not confined to these; it raged in magazine articles a little later. Though the *Rikugo Zasshi* was founded in 1883, other magazines were enterprised about this time. The *Seisho no Kenkyu*, edited by Kanzo Uchimura, and called at first the *Dokuritsu Zasshi*, was founded in 1899. The *Shinjin*, edited by Danjo Ebina, was founded in 1900. The *Bummei Hyoron*, edited by En Kashiwai, was founded in 1904. A reference to these periodicals will show the reader how changed was the Christian attitude at that time. Professor Kashiwai lamented the new trend. He felt that while Christian literature had become better fitted to meet denominational needs, yet on the other hand it was less adequate to provide for "the higher necessity, namely the mighty call for the proclamation of some great principle and the demand that certain elements lacking in human society be supplied." A

more favourable view of the change in Christian literature at that time probably would see in it a deepened loyalty, a fresh exhibition of the indigenous consciousness and a better understanding among Christians of their actual inheritance of counter traditions from the west. We are not called upon here to express a judgment upon these issues, but only to mark the effect of the controversy upon the production of Christian literature. That effect was pronounced. Inasmuch as there is a tendency to return, at the present time, to the ideal of unity the earlier period emphasized, and inasmuch as the churches and missions have engaged in cooperation in these later years, we can look back upon this age of controversy within the Christian community with all the greater interest.

In the early time, a great many Christian articles appeared in other than official church periodicals. In the *Kokumin no Tomo*, the *Nippon Hyoron*, and in the women's magazine called the *Jogaku Zasshi* frequent Christian articles appeared. The *Rikugo Zasshi*, one of the earliest, was started by orthodox leaders and much later became the organ of the Unitarian group and finally was discontinued. In truth, this fate has overtaken Church magazines and many secular magazines as well. Not one of those mentioned is now published. Not one could survive on the strength of the patronage received from the public.

Not only did Christianity have its interpreters magazine writers at the early time, but in Japanese fiction as well Christians gained almost a dominant position. Many of their compositions were tendency writings. They dwelt on subjects of reform affecting marriage, home life, and the position of women. The Christian writers of fiction, like the Christian leaders in the labour world and the Christian members of Parliament, for that matter, have exerted an influence out of proportion to the Christian constituency as compared to the general population.

The period previous to the Conference in 1900 in Japan was marked by a strong foreign missionary influence. This began with the use of Chinese Christian literature, which was not only brought over but was also popularized and published here in an easier style. Dr. Learned's set of commentaries on the New Testament and his Church History were notable contributions to the literature in the Japanese language, and were widely used by the Japanese at that

time. We have had in Japan no such figures as Dr. Young J. Allen and Dr. Timothy Richard, who it is true did not write commentaries and Church histories as did Dr. Learned of Japan, but they approached the Chinese from a somewhat different point of view. It has been said that they stood behind native literary scholars, gave the outline of the thought to them, and allowed the literary finish to come from the Chinese, sacrificing for the style much of the thought of the original. These widely known writers in China were publicists. They aimed to reach the Mandarin class, and in order to do so attached great importance to the literary style. The only kind of work peculiar to these men which we find done in Japan was the literary labour of the late Dr. C. S. Eby. His writings were in good literary style. They were read by thoughtful men. They covered wide subjects of interest to culture and civilization. It was said at the New York Ecumenical Conference in 1900 that Christian literature in China was opening the way for Western civilization. Indeed, this statement throws light upon the work of such men as we have just mentioned, Drs. Allen and Richard. Christian literature in Japan did not feel the necessity of introducing Western civilization. Such pioneering was undertaken by the State in the founding of national schools and in the adoption of Western civilization. The commentaries and church histories written by Dr. Learned are therefore significant of the Christian movement in Japan which was limited more strictly to Christian subjects than was the case in China.

At the Osaka Mission Conference in 1883, four periodicals were reported, namely the *Shichi Ichi Zappo*, the *Yorokobi nr Otozure*, the *Rikugo Zasshi*, and the *Maishu Shinshi*. At the Missionary Conference held in Tokyo in 1900, it was reported that 85 Christian periodicals were registered at the Home Office. Following upon the controversial period, there was a time of great evangelistic activity from about 1900 on to the time of the earthquake. The literature of this period was rich in evangelistic types. In former issues of the *Christian Movement*, a list of Christian periodicals was published from year to year. The number of these was around 100. They were local points of illumination in different parts of the country though some had a nation-wide circulation. Following the Japanese fondness for the number 100, these periodicals might be called the Constellation of One Hundred Lights. They are still issued though the number

may be less. They give evidence of a wide-spread confidence in the printed page as a means to evangelism. They are in some respects the most vital because the most free and individual and independent publications issued in Japan. They are a standing symbol, in the aggregate of their output, of the depth and complexity of the Christian approach to the Japanese people. Some of these periodicals were published by individual pastors, some by individual missionaries, others by special organizations. The oldest, the *Yorokobi no Otozure*, or *Glad Tidings*, was started by Mrs. T. M. MacNair as early as 1877, and it was a prophecy of such literary production on a great scale, nation-wide in scope, to come in later years. The most notable of these publications, so far as the magnitude of their issue is concerned, is the *Christian News*, founded in 1905, sent forth by the Japan Book and Tract Society; the *Myojo*, founded in 1914, published by the Christian Literature Society, and the *Tokinokoe*, founded in 1901, issued by the Salvation Army. The *Myojo* was circulated in over 2,000 Government schools for many years; it was later changed to *The Kingdom of God Newspaper* and is now the organ of the Kingdom of God Campaign.

As for other forms of evangelistic literature, this period was probably the greatest since the opening of the country for the distribution of tracts. Paper was ridiculously cheap as compared to post-earthquake prices. A tract of eight pages was published at ¥1.50 per thousand copies.

Another form of evangelistic literature belonging to this period was the twenty or thirty page booklet sold for about 5 sen, in the production of which the Christian Literature Society took the lead.

This was the time when newspaper evangelism was first launched, a form of propaganda first enterprised by Albertus Pieters of the Mission of the Reformed Church of America. As originally projected, newspaper evangelism consisted of the use of paid-for space in the daily newspapers for the setting forth in popular form interpretations of Christian teachings. This form of Christian propaganda has undergone considerable change and has established itself as an institution. Besides articles containing Christian teaching, space in the daily newspapers is used for announcements and for calling out letters from inquiring souls in out of the way places, as well as in the great centres, who wish to know about Christianity. Not only

so, along with newspaper evangelism, evangelistic literature is distributed, and sometimes produced, as a means of following up the interest awakened by means of newspaper articles and announcements. The institution thus established is called generally a *Shinsei Kwan*, or *New Life Hall*. While the original idea was to utilize the vast issues of secular daily newspapers for evangelistic purposes, a most useful phase of this activity has turned out to be what is called the "follow up work" which consists of correspondence, the use of literature, visitation, and the supply of manuals for conducting church services and ultimately the sending of a Christian pastor to minister to groups of inquirers where these can be gotten together.

The period between 1900 and the time of the earthquake was active in book production. A great number of modest undertakings characterized production rather than the turning out of substantial publications. The Christian Literature Society which had gotten under way by 1914 had printed by the time of the earthquake 537,834 copies of books. About one-third of this number were second editions. This was the greatest period for the *Keiseisha*, which was tragically hurt by the earthquake disaster, though not destroyed. The *Keiseisha* was started in 1883, and the *Kyo Bun Kwan* (Methodist Publishing House) in 1885. These were the outstanding houses though the *Bible Societies*, British and American, the *Japan Book and Tract Societies*, the *Church Publishing Company*, the *Kaitakusha* (Y.M. C.A. Press), and the *Salvation Army* were in the field, and each in its own respective sphere was doing a good work. The *Kyo Bun Kwan*, the leading importers of Christian books, was merged into the Christian Literature Society, after the earthquake, in 1926.

From the earthquake to the present time, 1923-1932, we have the period of recovery. While the earthquake and the fire accompanying the earthquake were local, limited to Tokyo and Yokohama and the adjacent districts, all publishing, printing, and wholesale distribution of literature suffered a tremendous blow. These interests had their centre in Tokyo and a good part of Tokyo was destroyed. The manufacture of leaden type, for example, was almost entirely in Tokyo, and the type foundries were destroyed by the fire.

The subsequent period is an illustration of the indestructibility of human experience. Buildings and stock were destroyed and no insurance covered the losses owing to the exemption clause in the

insurance policies. About all that was left after the great disaster, "those things that cannot be shaken," were the acquired efficiency and credit of those who had patiently built up publishing and selling in the years previous to the earthquake. There was "faith that a kingdom had been received which cannot be shaken." So by the "grace whereby we may offer service well pleasing to God with reverence and awe," Christians began to tear away the ruins and to rebuild the structure that had been completely demolished. With astonishing recuperative power, Christian literature interests were once again set going, and founded on, if anything, a wider basis than before. Certainly the year 1932 finds the equipment and output in many respects in advance of what it was before the earthquake. Some of the salient aspects, therefore, of this last period may be of interest to the reader.

The names of Yamamuro, Kanamori and Kagawa, and very recently of Iwahashi, must be linked together because of their noteworthy success in reaching the masses by their popular writings.

Mr. Kagawa was not the first to produce popular evangelistic literature. Colonel Gumpei Yamamuro published his *Heimin no Fukuin* (The Gospel for the Common People) thirty-three years ago. It is now in the 320th edition, and we have direct information that 10,000 copies are sold every year. It is one of the significant books, not only of Japan, but of the ages, a witness to the enduring vitality of the simple Gospel, interpreted in the language of the people, and adapted to meet the unchangeable needs of the human heart.

Rev. Paul Kanamori's work belongs to this period. He figured in the controversy we have already mentioned at the time when German liberal Christianity was introduced into Japan. At that time orthodoxy within the Churches became more consolidated on the one hand and veered in the direction of liberalism on the other hand. Mr. Kanamori was one of those who was influenced in the direction of a more pronounced rationalism, in particular by Pfeiderer's *Philosophy of Religion* and he gave up the ministry. Later, through an extraordinary religious experience, he re-entered the Christian ministry and preached to great audiences all over the country. His message was as evangelical as the message of Dwight L. Moody. Like Colonel Yamamuro, and like Mr. Kagawa at a later time, Mr. Kanamori was a literary force. His books had a very great sale, the

promotion of which was greatly aided by the Fukuin Shokwan of Shimonoseki.

The appearance of Mr. Toyohiko Kagawa and his platform work throughout the country as a Christian Evangelist has significance in this connection, for Mr. Kagawa is a distinct literary force, creative in some respects of new lines of activity. While the author of substantial writings, learned and instructive, the most impressive phase of Mr. Kagawa's productivity is in the popular literature he has produced and which has been widely sold. His Christian fiction has had a universal sale, and as well the evangelistic books written by him have been sold, in accordance with his insistant desire, at popular prices. A book of 200 pages written by him sells for ten sen.* This is made possible by the big editions issued of his various popular writings. His novels are sold at a higher price.

Three other outstanding men in the Christian community have been exceptionally fruitful in the production of literature. We refer to Uemura, Ebina and Uchimura. Dr. Kozaki has written, but not in such abundance. A recent event in the publishing world is the issuing of the entire works, in eight thick volumes, of the late Rev. M. Uemura. Not long after this series began to appear, the first volume of the works of the late Mr. Kanzo Uchimura was issued by the Iwanami Publishing Company. The entire writings of Mr. Uchimura are to be published in one set of twenty thick volumes, the first of which has been issued. Both these leaders were pioneers in the Christian cause. Both began their work almost from the begining of the modern period since the country was opened up. While Uemura was a pastor and Uchimura a kind of lay preacher, both alike kept up literary enterprises and now their numerous writings are being given a permanent form as a part of the Christian literature of Japan. The only name worthy of being associated with these two Christian leaders in the production of Christian literature is that of the Rev. Danjo Ebina. No doubt, in due time, the works of Dr. Ebina will be collected and re-issued in permanent form. If so, one will find in the writings of these three men, apart from the merits of their own intrinsic worth, a reflection of the controversies and discussions which went on in Japan among Christians for a

* i.e. Three cents, or two pence.

period of forty years. They wrote from distinct points of view though all three alike stood within the fellowship of orthodox Christianity.

In this latter period, the demands characteristic of the pre-earthquake period continued to be effective. Owing to the high price of paper and the scarcity of funds available for use by individual missionaries, the purchase and distribution of tracts has not reached the figures of the previous period. A comparative table representing the output of the Christian Literature Society may be instructive as it is probably an index of results other publishers might exhibit.

<i>Average per year</i>	<i>Books</i>	<i>Reprints</i>	<i>Booklets</i>	<i>Tracts</i>	<i>Ai no Hikari (from 1919)</i>	<i>Shokoshi (from 1918)</i>	<i>Myojo, later the Kingdom of God Newspaper</i>
1913-1923	47,680	11,103	82,200	803,700	115,905	36,450	634,100
1924-1930	58,898	14,425	28,500	128,300	85,600	82,810	496,945

The Japan Book and Tract Society can probably exhibit a better showing than the above in the publication of tracts after the earthquake. The news feature in the last period has been the publication and distribution of ten-sen books in place of the booklets issued at an earlier time.

As regards book literature, the last period exhibits an increasing fulfilment of the desired progress noted by Professor Kashiwai in 1910, when he said, "We cannot ride on the opportune tide of time. We ought to go deep and become efficient, seeking for that which in the Bible and in Church history is fundamental, and commingling that with present currents of thought." The fulfilment of his desire to see more books published on special subjects, in contrast to the literature of a very general type produced previous to 1910 when his opinions were given forth, has been partially realized. Japan is fast reaching that stage when her writers, both missionary and Japanese scholars, are capable of creating standard writings on special subjects. Valuable commentaries have been written and published, besides reference books on theological and other subjects. The foreign missionary body has not been as productive as it might have been. Dr. G. P. Pierson is the only one worthy of being mentioned along with Dr. Learned in regard to note-worthy success achieved in the matter of sale. Dr. Pierson's Annotated Bible, a book of 2,300 pages, has had an immense sale, achieving a success in this respect similar to the wide use of the commentaries written by Dr. Learned and published at an earlier time. Christianity is entering

the field of higher education and this event will reflect itself in the creation of standard books on special subjects.

It is sometimes said, and it is one of those remarks we not infrequently here made by those who speak without adequate knowledge that all the Christian literature produced on the mission field must be discarded in order to give place to a fresher and more effective literature. This is said, of course, as a sweeping condemnation and is intended to be such. But a little reflection ought to bring to one's mind the transient character of all literature. The circumstance that Colonel Yamamuro's *The Gospel for the Common People* has continued to be sold for thirty-three years marks it out as an extraordinary writing. Naturally, it should have fallen with other writings into oblivion. The truth is printed pages are a kind of foliage which must bloom fresh with every season. The vitality is not in the leaves but in the trees that bear them. Permanence is not to be found in particular writings, but in the unchanging substance of the Gospel which is so resourceful as to give forth unceasing fruitfulness, like the "tree of life by the side of the river which bears twelve manner of fruits, yielding its fruit every month." The responsibility resting upon those who devote their lives to Christian literature is not only to produce but to *renew*. The work must be a living process. The Christian Church can ill afford to rest its cause with the literature produced by one generation, as if this would supply the needs of subsequent generations.

The desire to see the "fundamental in the Scriptures and in church history commingled with present currents of thought," expressed by Professor Kashiwai in his day is a problem not without its perplexity in our day. Many Christians are asking what the present duty is with reference to such questions, for example, as communism and peace. To some the example of Christ lays on us the obligation of restraint, since He refused to be entangled with delicate current issues. Others would be more outspoken in order to fulfil the Christian mission. Probably the distinction should be kept clear between the duty of the church as such and that of individual Christians. The Rev. P. G. Price has written with discretion on the subject of communism. The Hon. D. Tagawa is the author of a large sized book on the rise of Christian opinion in England at the beginning stages of the industrial movement.

Mr. Toyohiko Kagawa has contended against Marx's reversal of the Hegelian dialectic and its giving the material primacy over idealism. Other Christian writers on Marxian subjects are Professor Tadao Yauchibara, who is a disciple of Kanzo Uchimura, Professor Tsugumura Imanaka of the Kyushu Imperial University, Professor Shigeru Nakajima of the Kwansei Gakuin, formerly of the Doshisha, and Rev. Kuniyoshi Kamimura, Congregational pastor. Generally speaking, the Christians attack communism, especially the materialistic view of history at the basis of Marxian thought. There is some evidence of sympathy with Socialism as a better way, though the writers who occupy even this point of view are not numerous.

As we look back over the period in question, brief note may be made of certain phases of which space forbids a fuller discussion. For example, first, the Christian literature of the period, like every other Christian enterprise, and like much of the secular literature of Japan has depended upon patronage. Secondly, the number of failures is impressive and this applies not only to periodicals and magazines but to the publishing and printing enterprises as well, and to secular as well as religious, all of which goes to show how hard the conditions are with which publishing must contend in the present period. Thirdly, in thinking of the Christian literature of this period, account should be taken of the vast importation of Christian books in English and some other European languages. Fourthly, a wider view would embrace the increasing number of Christian books published by secular houses here in Japan. Fifthly, the great number of sporadic publications is also noteworthy, though many of these are in the nature of tracts and the periodicals already mentioned. Sixthly, the literature produced by the Greek and Roman Catholic Communions in Japan and by the Seventh Day Adventists would also merit notice. Seventhly, the recognized place achieved by Christian literature in the nation as is shown by the classification of religious books in all library and publishers' annuals under the three-fold heading of Shinto, Buddhist, and Christian writings. Eighthly, the extraordinary obligation laid on the Christian cause both by the wideness of the reading public and by the urgency of Christian propaganda in order to meet present day needs.

CHRISTIAN LITERATURE IN 1931

Z. GOSHI

The National Christian Council, as an article in the present issue shews,¹ is now adding to its various activities that of the establishment of a Christian Library. In addition, however, to the collection of books, it is also making a list of all the Christian books which have been published in Japan. Such an attempt was made some years ago by the Federation of Churches, but no effort was made to keep this list up to date, so as yet we have not any complete summary of the Christian Literature of Japan.

A study of the books published during 1931 suggests that the year has been a very fruitful one so far as Christian Literature is concerned. Of the 195 books and pamphlets published during the year, 137 were by Japanese authors, while 58 were translations. They were divided as follows:—

	<i>Japanese works</i>	<i>Translations</i>	<i>Totals</i>
Bible Study.....	27	7	34
Theology	9	12	21
Church History, and Biography.	19	6	25
Devotional Books, Sermons	48	14	62
Novels, Poetry, Drama	6	10	16
Religious Education.....	10	4	14
Social questions	7	2	9
Miscellaneous	11	3	14
Totals	137	58	195

As the above list shews, books of sermons and others of a devotional character represent the largest single section, while the next largest is of books on Bible Study, followed by Church History, Biography, and Theology. In other words books which might be described as belonging to Christian literature proper rather than to subsidiary subjects form a very large majority.

An examination of the sources from which the books have emanated shew that some eleven were by Roman Catholic writers,

¹ v. p. 165.

ten were by disciples of the late Uchimura Kanzo, while another eleven belong to what may be described as the more fancy sects. Quite a number of the smaller books were of a propaganda type, advocating particular views of one kind and another rather than representing the fruits of sound scholarship.

Of the 195 books, sixty five, or just one third, were priced at over a yen. The most expensive was one published by the Roman Catholics entitled *Fundamental Principles of Christian Thought*, priced at seven yen. The next book on the list so far as price is concerned is *The Bible and Archeology* by Mr. O. Takahashi and published by the Nichiyo Sekaisha.

It is impossible to give figures for statistics, as publishers, with the exception of the Christian Literature Society, tend to be rather shy about announcing figures, but probably very few had what might be termed a large sale, the two notable exceptions being the books by Kagawa and Iwahashi. The former, apart from the personality of the writer, owes its success to the publisher being one of the largest magazine owners in Japan, the latter because of its wide use in the Kingdom of God Movement. A well-informed publisher once told me that very few books in Japan attain to a sale much in excess of a thousand copies. I believe this is the experience in the West also with regard to the majority of christian books.

A cursory examination of the books suggests that very few of the so-called original works can really lay claim to that title; they are based on books already existing in foreign languages, the ideas of which rather than the words are have been translated into Japanese.

When we turn to individual books, the outstanding event, of course was the publication of the new Hymn Book (Sambika), a full account of which appeared in the previous issue of this magazine. The demand has been instant and the sale large. Another notable book has been Professor Uoki's *A History of German Protestant Thought in Recent Years* (Kinsei Doitsu Protestantokyo Shingaku Shiso Shi). This book covers the field since the time of Kant especially from Schleiermacher onwards. It originally appeared in chapter form in the pages of the *Doshisha Theological Review*, to the staff of which university Professor Uoki belongs. Even in Europe and America there are practically no good books covering this particular field. The writer hopes that this will prove to be the

first volume of a series which will ultimately cover the whole field of the history of Protestant Theology.

The completion of his series of commentaries on the books of the New Testament by Rev. Z. Hidaka, pastor of a Presbyterian Church in Kyoto, calls for special attention. Mr. Hidaka has been at work on this series for many years and their completion this year by the volumes on St. Matthew, 1 and 2 Corinthians, and Revelation, is a matter for congratulation. The plan has been an ambitious one, and though such a series has the defect of being the product of one mind only, yet at the same time it has meant a certain degree of continuity and outlook which is not without its advantages.

Mention should be made of Mr. Tagawa's *Outline of History of Social Reform* (Shakai Kairyo Shiron) published by the Christian Literature Society. It is a study of the Christian influences at work in the reform movements in England.

The last book calling for special mention, not so much because of its intrinsic worth as for its wide circulation and influence especially among non-Christians, is Kagawa's novel *A Grain of Wheat*, (Hitotsubu no mugi). It has been through 150 editions, and has served to pass on Christian ideas to thousands who could not be reached in any other way. It is being dramatized and a film version also is in preparation.

A feature of the books issued during the year has been the issue of series. Among them is one of five volumes containing the complete works of the late Mr. T. Fujii, a disciple of Mr. Uchimura. Another series of twelve volumes containing the complete works of the late Rev. M. Uemura, the great Christian leader and teacher, and at the time of his death pastor of the biggest and most influential church in Japan, has begun to appear.

Though perhaps not falling strictly under the subject of this article, mention should be made of the special edition of the Magazine *Shinko Kirisutokyo* devoted exclusively to the Barthian Theology, to which writers of many different views contributed. It is a sign of the popularity of the Barthian School in Japan at the present time, of which an account was given in the previous issue of this magazine.² In addition to the above a book of sermons by

² *Japan Christian Quarterly*. Vol. VII No. 1. p. 9.

Rev. T. Takakura and a set of six pamphlets by the same author were devoted to this subject. Several further books have appeared since the beginning of this year.

Among most notable translations during the year have been Streeter's *Science, Philosophy and Religion*, being the lectures given by this distinguished scholar before the Imperial University of Tokyo. The translator was Professor M. S. Murao and the publisher The Library of Christian Life and Thought. Professor Case's *Jesus* was published by the Shinseido, the translator being Professor Satake of Waseda University. It is a book representative of liberal Christianity.

The above represents a brief review of the Christian publications during 1931. It serves to shew the widespread character of Christian literature. Despite the comparative smallness of the constituency, the books in the aggregate command a large sale and demonstrate beyond doubt the vitality of the Christian Movement.

Amid the winter's greyness

When I dream

Of happiness.

The blue of April's perfumed skies

Wraps me about

With loveliness.

Utsunomiya, a Leper.

Translated by Lois J. Erickson.

A ROUND-TABLE DISCUSSION ON CHRISTIAN LITERATURE

Reported by A. B. BRAITHWAITE and W. H. MURRAY WALTON

Chairman, Dr. Wainright, (Christian Literature Society): The meeting tonight has been called for mutual conversation on the subject of the publishing and distribution of Christian Literature. Our work is perhaps the most difficult of all forms of Christian work. It looks easy, but it is not a simple matter to make this arm of Christian work a success. It must be recognised that we are not exempt from the laws and conditions which govern everything. Many have failed to understand our difficulties because they do not recognise that particular phase of our work. We hear a great deal nowadays about "literature for rural public." I remember reading that when he was in the United States, Einstein said he was surprised at the lack of bookstores. Two-thirds of the United States are without places where books are offered for sale. When we speak in glowing terms about rural literature we are face to face with one of those natural conditions which it is not easy to overcome. No bookstore can thrive in rural districts. It takes colporteurs, advertising, newspaper work and the like to reach the rural population with literature. We read glowing accounts of how to do it, but the only thing is step by step to build up literature such as will meet the need. There are many other difficulties of a similar nature, for example, the clamour for discounts. But the above will suffice to open the discussion.

Rev. W. H. Murray Walton (Editor, J.C.Q.): We have a very big subject to consider and unless we have certain definite ideas our conversation is likely to be all over the place. I would suggest therefore that we consider three special lines of Christian Literature: (1) Literature for non-Christians: (2) Literature for the Christian home: (3) Literature for Christian workers. In considering literature for non-Christians we have two distinct divisions at once, i.e., books and tracts or newspapers. We might consider this first of all; then

when we come to the question of literature for the Christian home there is the growing generation to consider and also the women's side of the home. Not only devotional literature is needed, but that which will help in the making of good homes. The Christian home can be one of the greatest witnesses for the Kingdom. With regard to literature for workers. Most Christian workers can read English freely, so I would also include among them Japanese books of a more philosophical type to appeal to the educated thinking classes of Japan.

Mr. S. Saito (Secretary, Tokyo Y.M.C.A.): The day before yesterday I had a talk with the manager of the Imperial Theatre. As you know, this theatre has recently turned into a Cinema. He said "one must not be behind or ahead of the times, but with the times." A famous actor said we must not listen only to the intelligensia but to the masses and see what they demand. The other day a high grade police official showed me a great many publications issued by student and other radical bodies. You would be surprised if you knew how many are issued.

Of course they are suppressed but not before most have been circulated, and still more come. We must recognise this type of literature, and its appeal, and produce something equally in touch with the thought of the times. At present the literature for students is wholly insufficient. More is needed especially on philosophical lines.

Walton: Do you think a great number of smaller Christian magazines are a help or a hindrance to the Christian cause?

Dr. Kennard (Foreign Editor of 'The Christian Graphic'): I used to think them a great hindrance. Now I feel they are inevitable, for they give scope for self-expression. But in order to enable them to make their best contribution we must work towards getting them linked up with our big publications by joint subscription.

Wainright: One paper issued by a pastor, privately, had a circulation of 6,000, but now it is affected by the Kami no Kuni Shimibun.

Dr. Mason (China C.L.S.): The Seventh Day Adventists' monthly magazine sells 80,000 in Shanghai.

Dr. Matsuno (Christian Literature Society): *The Kingdom of God Newspaper* now has a weekly circulation of 26,000. Though this re-

presents a drop in total figures, yet the encouraging part is that the number of individual subscribers is on the increase. I wonder how much it is read by non-Christians, however. On the whole, the Christians want changes which tend to make the paper more difficult, and in consequence lose its evangelistic appeal.

Dr. Matsumoto (Library on Christian Life and Thought): The paper should be made more practical and to the point. Proletarian literature is very much to the point and practical. The more living it is the greater will be its circulation; at present it is too high-brow.

Mr. Sumiya (Japan Book and Tract Society): We find that the Personal Experience section of *The Christian News* is very much appreciated. This as you know is a privately-owned monthly the publication of which is handled by the Tract Society, and has a large circulation.

Mr. Braithwaite (Japan Book and Tract Society): It is important to remember that a good percentage of those who push Christian literature, i.e. the missionaries, cannot read it for themselves. They can only judge the quality by the reaction on the readers.

Walton: Should Christian periodicals touch on current events?

Braithwaite: The Friends Church Paper *Tomo* has been criticised for its attitude on the Sino-Japanese situation. A paper must be prepared to lose subscribers, but things need to be said at times which are not popular. While I am speaking I should like to stress the need for books which do not necessarily make a profit but for which there is a need even if there is not a sufficient demand. All over the world there is need for books of this kind and not only in religious circles. If Christian Publishing Houses limit their output to profit-making publications there is a danger that much valuable literature may be lost. There is still the place for the subsidy.

Matsumoto: There is a great need for more books and periodicals on Bible Study historical. Not only Christians, but educated non-Christians demand them, especially those who are not in the towns. I think there is a greater demand for such literature even than for Christian books on every day problems.

Rev. C. H. Evans (Church Publishing Society): We have just begun to issue *Seisho Dokushu no Tomo*—Daily Readings with notes. We began in January with an issue of 700 and every number since has been sold out. They follow the lines of the Bible Reading Fellow-

ship in England which has a huge and rapidly growing membership. The Readings alternate every two months, roughly, between the Old and New Testaments.

Rev. T. Sugai (Church Publishing Society): I think we should touch over much on current events, because there is not enough idea of what our religion itself is. Without this, such references are likely to do more harm than good. They run a grave risk of creating misunderstandings. I agree with Dr. Matsumoto that there is a great need of books for the nourishment of the Christian life, but they need to make full use of our present knowledge about the Bible.

Rev. S. Goshi (Associate Editor, J.C.Q.): Enquirers and non-Christians do not come to pastors to ask their attitude on present-day problems. What they are interested in is pure religion. Those who ask such things are mostly Christians or students who say they are not interested in Christianity except from the standpoint of such problems. They say "Christianity does not touch the great social problems." We need to face this charge especially in our magazines.

Mr. Fukunaga (Head of the Keiseisha Publishing House): I began literature work in 1880 and joined the Keiseisha in 1888. The number of Christian magazines has only little more than doubled since then; but even now many don't read what they take. I have found provincial bookshops are glad to handle publications for women and children. Christian books were five to ten years ahead of the times till about 1908 and for that reason they were not welcomed. But today many of them are being reissued today under different titles, and are receiving wide circulation. In my experience I have only had three books suppressed. Mr. Tagawa wrote *The Second Restoration and Christianity* which was suppressed, so we changed title and re-issued it with no opposition. *Society 100 years Hence* had a sale of 2,000 before it was suppressed. But none of these books would have been suppressed today.

Wainright: Before the earthquake the Christian Literature Society and the Tract Society sold lots of tracts at about ¥1.50 per thousand. Now the cost of the same tracts is ¥4 or ¥5. Christ told us not to cast pearls before swine. We must not throw away literature on unprerared minds. We must prepare our field carefully. When I find

a tract in a sleeping car on a train in the U. S. I do not welcome it, it smacks too much of propaganda.

Walton: I am inclined to agree with Dr. Wainright that the day of tracts is over. Evangelistic Magazines are coming to take their place. A tract is read and finished with; but a magazine creates interest in the next issue. Also, it provides variety. We find we use less and less tracts in Newspaper work and more and more magazines.

Kennard: Another important question is what are we going to do to make Christian workers Literature-conscious? How are we going to tie up literature with Christian institutions? Seventh Day Adventists are Literature-conscious. We are not. One of our leading Girls Schools in Japan took 500 copies of the Kingdom of God Newspaper and then dropped almost to nil because no one kept up interest. Christian schools need someone to give his whole time to this job and to devote funds to encourage it. Another thing we need to remember is that cheap literature is not necessarily read even if it is bought. The Bible Society colporteurs toured Ibaraki Ken and sold one-sen gospels, but so far as we could see the effect was almost negligible.

Evans: Another difficulty is that you have to hire people to sell them.

Goshi: I think I am right in saying that most of the free distribution is done by missionaries—very little by Japanese.

Walton: What about 10 and 15 sen books?

Mason: In China we have uniform series of such cheap editions and thereby encourage Christians however poor to build up their own Library. Christian books are not handled by bookstores in China.

Fukunaga: It is important to remember that a cheap edition of a book will kill a good one.

Walton: Many Churches at home have shelves of literature in the entrance porch with a box for the money, and by this means do a steady sale among members.

Braithwaite: Do ten sen books sell well when authors are in a district on speaking campaign, such as Kagawa and Iwahashi?

Matsuno: Yes, if there is somebody to advertise and push

them. As a matter of fact Kagawa's followers push his books, while Iwahashi introduces his own.

Wainright: We find there is a steady sale for 10-sen books at C.L.S. We generally have a pile of cheap books on a table at the entrance to the shop and they are always being purchased.

Walton: Now let us consider Literature for the Home.

Matsumoto: Here magazines are better than books. A busy housewife has no time to read books but she values a magazine in her leisure moments. Yet there are really very few good magazines of this type available. Mrs. Muraoka's *Fujin no Tomo* has a good circulation. Children also like magazines with plenty of illustrations. There is an abundance of such in the secular market.

Sugai: The *Kirisutokyo Katei Shimbun* also is good, but the get up of the Magazine need a great deal of attention. Non-Christian magazines are far ahead of us in this respect.

Fukunaga: Secular magazines pay by advertisements. The fact too that children's magazines are also sold in toy-shops increases their circulation.

Goshi: The difficulty is that we have not got in the Christian Church enough writers who are capable of handling a magazine in a popular style.

Wainright: Kagawa's novels have greater sale even than his religious books. There is a real place for Christian novels if we can find the authors to write them.

Evans: I think more will be forth coming if we offer prizes.

Wainright: When we offered a prize we got a rickshaw-ful of MSS.

Walton: I have been much struck in the Newspaper Work to see how widely circulated have been Kagawa's books. To many people they have provided their only knowledge about Christianity.

Matsumoto: I feel this need of Original Christian novels is a very real one. But prizes of adequate value should be offered, certainly not less than ¥ 500.

Evans: There is a very great need also of interestingly written story books for young people, not ever bringing in Christian teaching but getting across Christian ideas. Such books would meet a real need.

Walton: I think we should turn our attention now to literature for Christian workers and of a more thoughtful character in general.

One of the greatest needs is that of good books in answer to the communist menace. I am surprised not more use is made of Tawney's works.

Goshi: Yes, the greatest need today is not merely a criticism of Communism but a positive Christian programme.

Matsumoto: I don't think we have yet a Christian writer who is as convincing as the communists. On the other hand I don't think the relation between Religion and Science is now as acute an issue as it was.

Evans: With regard to the type of literature for Christian Workers. I think Christian Literature Societies are subsidized to produce solid books which would not be produced unless issued in this way.

Walton: But is it not true that nine-tenths of those who would purchase such books can read them in English?

Rev. S. Kawamata (Baptist Publishing Society): Yes, but not so freely. They would be more used in Japanese form.

Matsumoto: I should like to ask whether translations or original works sell better.

Fukunaga: It is impossible to answer this question, so much depends on the book. Many books are largely reproductions of foreign books without being actual translations.

Wainright: I think with this answer we had better bring our Round-Table Discussion to a close. I certainly am most grateful to all you gentlemen for the helpful thought you have given to this matter.

THE FUTURE OF CHRISTIAN LITERATURE IN JAPAN

TOYOHICO KAGAWA

I believe that literature is the expression of personality. It is personality which is reflected in the modes and expressions of modern Japanese literature. Thus Junichiro Tanizaki writes about skin-stimuli, while Masao Kume and many other writers in Japan deal mainly with the beauty of conversation. The Japanese people in general, however, like character-painting. This is the reason why they enjoy the stories of wandering knights and the tales of feudal samurai, for these heroes and heroines live in a moral atmosphere. Sanjugo Naoki wrote recently in the *Yomiuri* newspaper that the reason my novel was the biggest seller in 1931 was because "Kagawa's heroes and heroines live in a moral atmosphere. That is the reason why the masses of Japan read his works."

Looking back at the literature of the Meiji, Taisho, and Showa Eras, this statement can be generalized. In all these periods, the best sellers were produced by the writers of character-portraits. *Onoga Tsumi*, (Her Sin), by Yuko Kikuchi, was a Christian story. It was the best sold book of its year. *Ichijiku*, (The Fig,) by Shu Nakamura, also the best seller of its time, was a Christian tale. *Hi no Hashira*, (the Pillar of Fire,) by the socialist Shoko Kinoshita, and *Otto no Jihaku*, (the Confession of a Husband,) by the same writer, were best sellers at the time of the Russo-Japanese war. Both were Christian in their complexion. The reason why Roka Takutomi was received with enthusiasm was very simple; it was because he wrote about Christian idealism.

In contrast may be mentioned the case of Soseki Natsume, who became a first rank writer, and yet could not reach the general public because he lacked enthusiasm for higher ideals. Again, Saneyatsu Mushakoji became very popular, because he carried a Christian message in his dramas and novels; but when the newspaper reported his weak character in relation to the sexual problem

his popularity disappeared. Takeo Arishima succeeded to the popularity of Saneyatsu Mushakoji because he wrote of Christian idealism, but even this wonderful writer was unable to sell the edition of his complete works, after the newspapers had reported his wicked behaviour with women. Marxism has captured the hearts of the young men with its appeal of socialistic idealism but it has not been able to capture the general public because it preaches a looseness in sexual morality.

Therefore, when this present tide recedes, Christian literature has the possibility of capturing the general public. Japan knows that the Christian gospel of love will cure the hunger of the Japanese women and of Japanese homes. It is, moreover, significant that if as Christian writers we hesitate to dwell upon this great love of the Christian faith, we cannot be very popular. It is paradoxical, but true, as I have described historically, that the Japanese want to be idealistic, and that the highest idealism, that of the Christian faith, has captured the general mass of the people, and therefore that when Christian writers stop being very idealistic, the Japanese people shun their literary production.

When Christian literature stops providing the living water for the thirst of the nation, the so-called "popular literature," or "mass literature," appears. Its content is mostly the heroic actions of the feudal samurai, and the wonderful love of the chivalrous. At the bottom of the hearts of the Japanese people, these tales of knighthood and of chivalry can never die out, for they mean service for the lowly, and a pure and simple idealism, which, however, must be enlightened in some ways. So whether it be with the modern personalism or with historical heroism, I insist that we Christians have a great contribution to make to the Japanese literature of the future, with the great Christian characteristics of love, labour, purity, and piety.

When Victor Hugo's *Les Miserables* was translated and sold for a yen a copy, the Shinchosha, which published it, was able to dispose in one issue of 430,000 copies of this world-famous novel of Christian idealism, a really wonderful number.

Tolstoi and Dostoevski were very popular, because they preached Christian love. *Quo Vadis* is still read by the general public. Detective stories and novels of adventure are well received, but their

vogue is limited to a certain circle. It is idealistic books alone which appeal largely to the Japanese public. Here is the reason why I find it possible to believe that Christian literature can contribute great things to Japan.

Therefore we must provide solid, hundred percent Christian idealism, in novels, dramas and poetry. A good writer embodying such content in plain Japanese language will find no hindrance to being well received. Theological books and doctrinal essays cannot spread because the language is very difficult and lacks idealism, the message is not unified in one character. Such writings are like the stories of Junichi Tanizaki, they are too partial and one-sided. Further, the religious terminology of pastoral writers is usually too old. Their thought deals too much with the past. They write about the past and do not understand the present need in an age of doubt and pain. More than that, in too many cases they are not looking for the future, how to realize Christlove in present society. They know this abstractly sometimes, but present day society needs a concrete way to scheme out the plan of Jesus under modern conditions. If we bring forward such a concrete programme of Christian living, with emotion, and strength of will, the Japanese people will be willing to receive it; and if we want to preach this concrete way of the faith of Jesus, it is necessary to express it in the form of novel or drama.

In this machine-age people are sometimes too tired to read a voluminous book, and therefore it is necessary to dramatize the message on the stage. Chicago University's theological seminary has a chair of Christian literature in which they teach how to dramatize. We need the same sort of chair in Japan in our theological seminaries, in which to teach how to dramatize the Bible stories in pageant form, and to introduce them to peasants and fishermen. When my friend Shojiro Sawada staged the Life of Christ during two successive winters, many Buddhists said that for the first time they could understand Jesus was a good man. They went to the theatre for pleasure-seeking, and came away with a new vision of Christ.

At Easter time and at the Christmas season it is necessary, I think, to bring to the peasants and fishermen, to labourers and to the general public this sort of drama of Jesus Christ. I know many

Christians who were led into the Christian faith through cinema films. The students of Peiping University have gone out to act the parables of Jesus to the Chinese peasants. They aim to show the teachings of Jesus to these peasants who cannot read, through the eye-medium. The miracle plays of the Middle Ages had the same sort of origin, in the effort to tell the Bible stories to the illiterate. Now the Japanese are not usually illiterate, but they are too tired to read the Bible, and so they want to see the Bible. That is the reason why we need some dramas of Christian stories to be staged in the theatre.

On the other hand, although books that are too much doctrinized cannot sell well in Japan, the deepest need of the Japanese church is the lack of devotional books. We must publish in cheap editions the lives of the saints and the sermons of the great religious leaders of the West and the East. Dwellers in the big cities do not realize how the young men in the country are thirsting for good books which they cannot buy by reason of their extreme poverty. When we publish good books at a cheap price the circulation is sure to be enormous.

Japanese pastors and theologians have a strange desire to be scholarly, and lose the mass of the people. The popular magazine, *King*, has the largest circulation of such periodicals in Japan because it aims at primary school graduates. When the editor of the general Young Men's Association magazine asked me to write for its pages, he advised me to write to graduates of primary schools. Christian books are too difficult to be read by primary school graduates, and some of them have not syllabics printed by the side of the Chinese ideographs. Such syllabic interpretation of the difficult ideographs into the colloquial, called *rubi* is necessary in any kind of Christian literature if it is to sell well. One of the greatest authorities on economic problems, Dr. Fukuda, had *rubi* in all his books. Therefore they could sell well. When we want to publish books on Christian teaching, we must come down to this standard; then there is hope to capture Japan for Christ.

Look, for instance, at the denominational magazines. The *Fukuin Shimpo*, the *Kyokai Jiho*, and many others, have a very small circulation because they have no *rubi* and because they are too doctrinal. *The Kingdom of God Newspaper* sells well because it has

rubi and the living testimony of salvation. We must bring down the standard of this *Kingdom of God Newspaper* to the factory girls' comprehension. It is still too difficult. Its essays are too difficult. We must learn the language of the factory girls; then I can say that it will sell a hundred thousand and more copies.

We must also issue tracts, leaflets and pamphlets and booklets for each trade of the Japanese people,—for teachers, carpenters, sailors, fishermen, peasants, for army and navy men, and factory girls, nurses, and for women in homes. Christian literature has not yet developed a sufficient programme for the Kingdom of God Movement. We must try hard to meet the need of the Japanese race.

*O joy of entrance into Heav'nly rapture,
O rush on wings to where Thy seraphs bow,
O bliss to be, myself, among Thine angels,
Come to me now!*

“Kohitsuji,” a Leper.

Translated by Lois J. Erichson.

THE INFLUENCE OF THE BIBLE IN JAPAN

K. AURELL

Years ago a certain Dr. William Wright gave us a fine account of the beginning of the influence of the Bible in Japan from which the following is an extract. In 1854 when an English fleet anchored in the harbour of Nagasaki some one dropped his English New Testament in the sea. It may have been a copy placed by gentle hands accompanied by a mother's prayers among her son's things, as he left the old home, or it may have been the treasured companion of some man of God. Whence it came we shall never know, but we are certain it did not fall into the sea by chance. It was God's bread sown upon the waters. A certain General Wakasa, who was watching those vessels to prevent any trade or intercourse with the people, on one of his rounds saw the book in the water. He was curious to know what it contained. Perhaps it might compromise the foreigners who had rudely entered their harbour. The book was carefully dried, and taken to a Dutch interpreter who declared it to be the Christian's Bible and that it told of God and Jesus Christ. That increased his curiosity. He *must* know the contents of the Christian's book. Upon enquiry he learned it had been translated into Chinese and at once sent to Shanghai and procured a copy.

When the English fleet departed from Nagasaki he returned to his home in Saga and began the study of the New Testament and induced four others to join him. They understood the version and without a teacher penetrated through the crusts of translation to the Gospel significance. Eight years later, while Christianity was yet a forbidden religion his brother Ayabe called on Dr. Verbeck, at Nagasaki, to obtain explanation of passages in the Testament he did not understand and it was found he was an apt and grateful learner.

Again, four years after that, Wakasa, who was the governor of a province, came to Dr. Verbeck with a splendid retinue. At the close of a long interview, in which he showed great familiarity with

the Bible, the great man and his brother and also another man by the name Motono, asked for baptism. There was something of the martyr spirit in the request, for Wakasa knew that to embrace the Christian religion would be attended with peril to all concerned. The request was complied with and Wakasa expressed himself supremely happy in having obtained what he had so long and ardently hoped for.

That was the beginning of an endless chain of blessing to this people. The distinguished rank of the above mentioned men added to their influence upon others and tracing the results of their conversion and steadfast faith we have today many Christians in Japan who owe their religion to the Testament fished out of the waters of Nagasaki harbour.

Among many other early incidents that of Sen Tsuda, founder of the Agricultural College, Tokyo, and of Niijima, of Doshisha, Kyoto, are truly outstanding. The former in the capacity of Commissioner for Japan to England in 1873, while passing through the Royal Court came to the British and Foreign Bible Society exhibit of Bibles in various languages. He was not then a Christian and wondered how a book could be important enough to be translated into so many different languages. He purchased a copy and by personal reading and study the light of the Gospel truth entered his heart. He cherished it and the truth made him free. Mr. Tsuda, after that, always regarded the Bible Society as his spiritual father.

Who does not know how the first sentence of the Holy Bible ushered the famous Niijima into the Christian life and service? What a tremendous power the Bible exerted over the eminent soldier and statesman Kenkichi Kataoka! How Mr. T. Hara who was given a New Testament to read in order to formulate arguments against its teachings read the book through and was so greatly touched with its pure and holy teaching especially with the Sermon on the Mount, that in a short time he professed his belief in Christ and was baptized. At his baptism he was asked by the officiating missionary, "Will you remain firm in your allegiance to Christ even if the Government should arrest you and cut your head off?" Mr. Hara replied, "Though he slay me, yet will I trust him."

The lives of these and great many more men, also women, make not only fascinating but profoundly impressive reading. Their con-

version, and faith in Christ, was based absolutely on the direct and lasting influence of the Bible. Holding to the unadulterated truths of the Bible with a never changing tenacity, the influence which emanated from their lives cannot fully be recorded in the language of man. They are monumental in the history of Christianity in Japan.

While the above mentioned instances stand out as brilliant stars in the beginning of Protestant Christianity in this empire, the Book of Life has continued to charm and grip minds and hearts of rapidly growing numbers until today there are countless men and women throughout the land who are feasting upon it. By the word 'countless' we mean, of course, there is no way by which to know how many there are. They are found in most unlikely places, even among priests in shrines and temples.

Year by year in the pursuance of Bible distribution we have again and again come across men who are so absorbed in the study of this Book that they can hardly eat a meal without having it lying open at their sides. One man said: "People undoubtedly think I am crazy. Well, I am Bible crazy." The Bible was a constant companion more dear to him than food and sleep. He was, at that time, superintendent of a fairly large group of men. Not only did he present every man under him with a copy of the Book he so loved but made it a point daily to read it with them.

The phrase which Mohammed commonly used in the Koran to designate Christians—"the people of the book,"—is a suitable description of a goodly number of Japanese Christians. The Bible, in the first place, is the Book of God. In the second place, as God gave it to mankind through the Jews it is an oriental book. Thus it is tinted with the mysticism of a sort which is not foreign to the ordinary Japanese mind. Passages like the following, and similar texts: "He who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed in the world, received up in glory," "the mystery which hath been kept in silence through times eternal, but is now manifested, and by the scriptures of the prophets, according to the commandment of the eternal God, is made known to all nations unto obedience of faith," are more fascinating to, and exert a greater influence over, this people than is generally recognized. From a practical point of view there are today more men than ever in various positions of all

classes who not only regard the Bible with respect and esteem but read it diligently to derive wisdom and strength of no ordinary sort for the journey of life with all its vicissitudes and testings. Somehow they realize, though they may not express it in words like the following, that "There is one Book only which mounts to all the heights and descends to all the depths of human nature. It speaks with accents which are not of this world, and tells of the things which really matter in the end." The Bible speaks the language of Divine love. While it arouses the conscience and convicts of sin most emphatically it also points in no uncertain terms to Christ as the only hope of salvation. The supreme test of the Bible's vitality and power is the colossal fact that it offers a cure for all sin and a comfort for all sorrow. It is the Book of Life, and only life produces life and power.

Ex-mayor Ariyoshi of Yokohama has for the last forty years read the Bible every day, excepting when too sick. He still reads it for the above mentioned reason. Yokohama never had a mayor who exerted a stronger influence for all that is truly worthy and helpful. His staunch and well known Christian character and life are an outstanding testimony at the present time to the power of the Bible.

In surveying the field of literature in Japan here again it can be seen at once how the Biblical tinge colours all good publications, especially in respect to style and literary excellency. Take for instance journalism in which Mr. Soho Tokutomi has occupied a prominent place. While serving his country as an eminent newspaper man he has written 171 books. This remarkable man said, among other things, in an address with which he honoured the American Bible Society on the occasion of the celebration of its Fiftieth Anniversary of work in Japan: "The press of our country has been tremendously influenced by the Bible. It is very noticeable in its literary style. It is indulging in no exaggeration to claim that during the last fifty years not only literature, but sentiment and life of Japan has been wonderfully changed, and the idealism and morality of millions of our people yet outside of the Christian fold have been greatly advanced by the Bible. Personally I have derived incalculable benefit from it. In my hands I hold the Bible my mother used. It is a precious keep-sake. I also have in my hand a copy of the Gospel of Matthew, purchased in 1878. In turning over its pages I find many passages underlined, and notes made by myself.

But these marks and notes refer to the literary style which makes it apparent that I studied the Bible in order to improve my literary ambition, perhaps, more than for any other purpose. It seems God intended from the very beginning that I should become a journalist." His brother, Roka Tokutomi, became famous for his fascinating novels which were beautifully Christian-like in sentiment and character. Those novels were sought and read in preference to a lot of other novels throughout the whole land. We have no record of these two men becoming out and out Christians but they did not object to being known as students of the Book of books and they owed ever so much to its influence.

In March last year, (1931) a new dictionary called *Dai-Eiwa Jiten*, (A Comprehensive English-Japanese Dictionary), was issued by the Fuzanbo Publishing House, Kanda, Tokyo. It has 1855 pages containing 141,200 English words and 79,500 phrases and examples of both languages. It required twenty-eight years to edit it. In examining this excellent book we were amazed at the great frequency with which the meaning of the English words are given in quotations from the Japanese Bible, and the translation of Shakespeare. We were curious to know how many times Bible language was used, and while the publisher could not give an accurate figure we were told that phrases and sentences from the *Japanese Bible* were quoted, perhaps, not less than 1500 times. It, of course, gives a Bible Society man in particular a tremendous satisfaction to know what a profound regard the editors of this dictionary had for the Bible, and furthermore for the style and literary excellency of the Japanese translation of it. Just the other day a Japanese stated that he spent hours poring over this dictionary because of the wonderful phrases of Scripture he found in it. It was food for both intellect and soul!

If words only of the language of Japan are studied and traced from the time before the translation of the Bible till the present, one finds a number of them which have evolved from words of low meaning into those which suggest pure, noble, lofty and inspiring thoughts and sentiments. How deeply the elevating influence of the Bible has penetrated literature is beyond computation!

The influence of the Bible in Japan is shown in many other ways. For instance, public speakers, and writers frequently use

quotations from this Book in order to drive home some argument. Or again, turning to the social field and general outlook on Japanese life. There have been influences, perhaps, that have to a degree done something to advance movements for the emancipation of women, but in the fundamental and larger sense it was and is the influence of the ideals grounded deeply in the Bible that have raised and continues to raise women from the inferiority accorded to them by Confucianism. We have been told that social work flourished in the eighth century but that organized work for society was scarcely worthy of notice for the next thousand years; it remained for Christianity to lead the way in work of charity when it was revived once more towards the close of the nineteenth century. By this time all good works, the betterment of social conditions generally, the elevation of the position of women, the fight against licensed vice and intemperance and many other good works besides, have the support of Buddhist and other non-Christian individuals and organizations, but it is needless to say that the impetus came from the religion and influence of the Bible. Even the careless unbeliever and those who are opposed to Christianity as a religion are compelled to admit that all uplift fundamentally is due to the Christian influence. A strong stubborn Buddhist once said: "I must bow my head to the Christian teaching of love. It is irresistible." Today, scattered throughout the empire Japanese can sing to quote one of their hymns. "From sinking sand He (Jesus) lifted me, With tender hand He lifted me, From shades of night to plains of light, O, praise His name, He lifted me! What a wonderful lift emanates from the eternal Word of God!"

If we would go afield, we could gather from a hundred sources instances showing the marvellous changes and advances for good in various organizations from the highest to the lowest, as well as in individual lives, as a result of the light and power that issues forth from the Book of God. Let me conclude this article with one incident that we are most familiar with. One of the most reliable and successful Bible sellers in Japan is an ex-prisoner. This man had been sentenced to imprisonment for life. The remorse over a terrible crime was unbearable and prison life added to his unhappiness. As the days passed by he became so unruly and frantic as to be a problem to the whole institution. A fellow inmate next to him was

reading a religious book; it happened to be a copy of the New Testament. While he had never heard anything concerning the religion of the Bible, and he "hated all religions like snakes," he felt like screaming at the mere sight of the book his neighbour was reading. He always sat with his back turned toward him in order to avoid seeing it. One day when this man was away, for some reason, he was strongly inclined to look into that book. After considerable hesitation in fear and trembling he picked it up and began to read. To his surprise it appealed to him. Next day he requested that a copy of it be sent for his personal use. The hunger in his heart for something, he did not know what, was so intense that he did not stop reading until he came to the 28th verse of the 11th chapter of Matthew. It seemed those words came to him audibly and he bent over with the face in his hands and cried in despair. "Jesus, I do not know how to get in touch with you. If you can hear me I beg of you have mercy on me." That is all he could say, and as he lay there on that cold prison floor some one seemed to say to him "Come unto me all ye that labour and are heavy laden and I will give you rest," he said: "I have no idea what happened but I found my burden had gone and my heart was at perfect rest." It was an instantaneous experience, a miraculous conversion. Every word of the New Testament after that became a living message of God to him. Newness of life was apparent to fellow prisoners and officials alike. The change was so marvellous and so impressed the officials that within a short time he was given considerable freedom within the prison and was entrusted with a number of important duties. A year or so after an amnesty was declared by the Emperor and this man was favoured, with a few others, with release from the balance of prison life. As he walked out into physical liberty again his heart and hands were raised heavenward in wordless adoration and prayer. He said: "God saw how my heart throbbed with love for Him and His Book, and how I yearned for the opportunity to spread it in my country the rest of my days on earth." To make the story short, his ardent desire was soon granted. He came into the service of the Bible Society and after fourteen years of faithful service he is now the best man in the field.

Christianity is the living expression of a living Book. Thank God for the honour and privilege of having a share in its distribution!

CHRISTIAN LITERATURE FOR THE BLIND IN JAPAN

T. IWAHASHI

I am glad to have the opportunity through this article of directing the attention of Christian workers to the subject of Christian literature for the blind. One reason which impels me to write, living as I do in the darkness, is the vivid experience of what reading and writing through the medium of Braille has meant to me. Another is the fact that in comparison with the advanced condition of affairs in the Western nations, social work for the blind in Japan, and especially the problem of Braille literature, is given little consideration by the Government and public of the country. A third reason is that even from the standpoint of Christian social work, little attention is given to questions relating to the blind and there are few opportunities of leading them out of darkness into light and joy.

As my space is limited, I must not attempt to present a detailed comparative study of the publication of literature for the blind in Europe and in Japan. But a glimpse at the great contrast will be sufficient to make us burn with desire to bring our standard up to the level of theirs. When I was studying in England and Scotland, I had many opportunities of investigating the life and conditions of the blind of those countries. As a blind man I was filled with envy at their almost perfect system for the welfare of the blind. I was informed by my friends and through books that the same can be said of the blind world in the U.S.A. One or two examples will be sufficient to give an impression of the whole state of affairs. In the first place, 150,000 books in Braille are stocked in the National Library for the Blind (Westminster, London) to lend gratis among less than 40,000 blind persons. Again, one can see the large scale on which social work is being done by the National Institute for the Blind in London by the fact that the general yearly expenditure for this purpose is £100,000, one-fifth of which is used for the publication of Braille books. This may be paralleled by the fact that the American Printing House for the Blind, as central publisher for the

blind of America, receives a subsidy from the Government amounting to \$ 50,000 a year. If we compare these facts with the Braille publication and the Braille library systems of Japan where we have about 100,000 blind persons at present, we may well be astonished at the great contrast between the amount of expenditure and results achieved in those countries and in our own. It is to be deeply regretted that our Government gives no subsidy to Braille printing and publication, and that libraries and publication of Braille books are conducted without order or system. Here is an attempted classification of all classes of Braille books and publishers in Japan :—

Total number of Publishing enterprises.....	29
(a) <i>Classification according to locality.</i>	
Kantō and Tōhoku districts	14
Chubu and Kinki districts	11
Chūgoku, Shikoku and Kyushu.....	4
(b) <i>Classification according to Publishers.</i>	
Religious groups and Charitable organisations.....	5
Schools and Institutions	16
Newspaper Offices.....	2
Private	6

Of all these the largest publishers and the books they have already published are as follows (figures for 1929) :—

- The Mōjin Kirisutokuyō Shinkōkai (The Blind Christian Association)
Takaida-cho, Tokyo-shigai, publishing 85 books and 2 magazines.
- The Tokyo Mogakko (The Tokyo School for the Blind)
Zoshigaya-cho, Koishikawa, Tokyo, publishing 61 books and 1 magazine.
- The Tokyo Mōjin Isankai (The Tokyo Association for the Comfort of the Blind)
Yachio-cho, Koishikawa, Tokyo, with a publication of 48 books.

These figures show that even the largest of the 29 publishers has only 85 books and two magazines, a fact which shows how small and powerless must be the efforts of the rest. In other words I feel justified in saying of our Braille publications that it is in no sense supported by national aid, but is left entirely dependent upon the contributions of a few philanthropists, or to individual commercial enterprises, and has not yet left a condition of individualistic chaos, without order or system. It is true, indeed, that in the beginning of the history of Braille publication in Europe, they passed through the same primitive period in which we are at present. But financial aid, both public and private, together with the welcome recognition and guidance of these matters by society, have brought about the

happy state of affairs obtaining today. If we open our eyes to this fact, we ought to feel a great responsibility resting on us of developing along these lines for the future of Japan.

The following is the number and type of books published up to 1929 by the above 29 publishers:—

Books	540
Periodicals and magazines	12
Reports.....	30
Newspapers.....	2

Of these the most noteworthy are newspapers, one of which is a Braille weekly, with about 3000 subscribers, under the management of the *Osaka Mainichi Shimbun*, and the other is the *Nikkan Tokyo Tenjin Shimbun* (The Oriental Braille Daily) having 1000 readers, published in Tokyo. That we have a daily organ in Braille such as the last may be counted one of the greatest distinctions in the Braille publishing of the world. Among magazines, *Mitsuboshi* (The Three Stars) published by the Society of Alumni of the Tokyo School for the Blind, and a monthly magazine, *Shinko* (Faith) published by the Blind Christian Association, Tokyo, and a Buddhist organ, *Butsugan* (Buddha's Eyes) by Kuzesha (Society of Buddha's Salvation) in Kyoto, are conspicuous. Of all the books hitherto published, the most perfectly done are the text-books for the Primary and Middle Schools (including the whole curriculum), the text-books on massage, acupuncture and shampooing, and medical reference books. Besides these there are plenty of story books and novels to suit the general taste of the blind. But good books which will help in the advancement of their thought and in the formation of character, and especially books on religion, and Christianity in particular, are to our regret very few. It is, however, reassuring that the Blind Christian Association has been applying itself very assiduously to the problem, and has brought forth, as I have said, some ninety books to the blind world.

It would be well I think to have a word about the Blind Christian Association. Being one of its counsellors, and having a special connection with it, I consider it my privilege to lay emphasis upon its good services. This association is under the management of a blind person, Mr. Akimoto, and a number of men and women assistants. In addition to these outstanding workers, I feel it an honour

to mention the names of two persons, Mr. Toku Yoshimoto and Mr. Isoo Yamagata, who are lending a zealous hand to the work. Especially the name of the former deserves to be remembered; for his help has been incalculable, both material and spiritual, from his residence in Oxford, England, to the blind of Japan, his native country. He is a Christian of reputation and is more than half blind. As one of his friends and as a Christian who is looking forward together with him to the dawn which is to come for the Japanese blind, I may be excused for praising one who has done so much for us. We may be proud of the fact that the *Old and New Testaments* have been put into Braille (38 vols. in all) by the unceasing efforts of Mr. Yoshimoto and Mr. Akimoto and others. Some Christian literature such as *Les Miserables* (5 vols.) and *Quo Vadis* (5 vols.) have also been put into Braille in books which are bringing torches into the world of darkness. If however we try to compare these books with the large number shown in the publication lists for the blind in Europe and America, we find a contrast which cannot help but spur on volunteers determined by all means to bring in the day of light and joy into the Braille enterprises of this country as it is in the Western nations.

I would like to explain here how expensive Braille printing is when compared with ordinary printing. For instance, Mr. Kagawa's book, *Emancipation through God* in the ordinary edition is to be bought at 50 sen, while its Braille edition (2 vols.) is ¥ 2.00, which imposes a fourfold expense upon the blind. Though the *Old and New Testament* come to us in the ordinary edition at ¥ 1.20, the Braille edition (38 vols.) costs ¥ 11.40, which is $9\frac{1}{2}$ times the expense of the former. Yet these are reduced prices with a considerable discount. If the nett cost be calculated it amounts to more than twice the above prices; that is to say, Kagawa's book and the Bible cost about 9 times and 20 times more respectively than the ordinary editions. It seems therefore a most just and reasonable responsibility that society and the nation should share a part of the expense, and reduce the price of Braille books to the level of ordinary ones. The policy of the Government in England is a good and reasonable one; there the Government pays a subsidy of 2/6d on every copy of all Braille books.

It is obvious in other words that the Braille enterprise in Japan

should be supported financially by the Government itself and by social workers in general, in order that the price of Braille books may be reduced as much as possible, so that they may be readily accessible to the blind. And secondly, in order that the present lack of order and coordination among the many small scale undertakings for Braille publication may be abolished, and that they may be bound together in one or two central coordinated organisations through which good books would be printed correctly and be sold cheaply by use of efficient methods. Thirdly, with the object of lightening the difficulties of printing in Braille all good and expensive books, Braille writers should be trained to braille the books on a large scale that they might be stocked in libraries to be lent out when required. My wife and her friends in Osaka are now steadily forming a plan for the purpose.

It seems to me that one of the greatest tasks for Christian workers to do is to prepare for and accomplish these three forms of social work. Finally I should like to entreat the foreigners who are interested in missions in Japan to be kind enough to give their profound attention and earnest endeavours to the subject of Braille Literature, particularly Christian literature, that it may be food for the souls of the blind, and a light for those Japanese who are confined for ever in the darkness. At any time I shall be glad to give information to those who desire to study this problem, and I hope to be a John the Baptist preparing the way for those who will contribute their services with hearts or hands or means to the cause of the blind.

ROMAN CATHOLIC LITERATURE IN JAPAN*

HUGOLIN NOLL

As the present issue of the *Japan Christian Quarterly* deals with Christian literature in Japan, an article on Japanese Catholic literature may be of interest to its readers though it should be noted from the outset that Catholic literature in Japan has not reached as high a standard as Protestant literature either as to extent or as to variety. In order the better to understand the stage reached at present by Catholic literary activity it is necessary to trace briefly its development since the Meiji Restoration.

We may distinguish four periods in this interval, namely, (1) the beginning of Catholic press work shortly after the Restoration; (2) the growing activity towards the end of the Meiji period; (3) the set back during the Taisho period, (World war); and (4) the renewed activity up to the present time.

1. During the time of persecution and general antipathy towards Christianity at the beginning of the Meiji period, not much could be achieved in the literary field. We find only a few publications for the training and instruction of the faithful, mostly translations from works of Chinese or European origin. The most important of these are now being made accessible to the general public by the Society for the study of the MSS. of the Nagasaki Christian Authorities (*Nagasaki Kirisutan bunken Kenkokai*.)

As early as 1881 the first monthly appeared called the *Kokyo Banpo*, later known as *Tenshu no Banpei*. Father Ligneul, the most successful among the earlier writers, brought this periodical to a high degree of perfection. In 1891 this monthly was definitely called *Koe* or *Vox Catholica* and is the present leading monthly for Catholic families. In 1887 Father Villion published the story of the Japanese Martyrs, *Senketsu Isho* followed in 1891 by the letters of St. Francis Xavier in three volumes. At the same time appeared a

* For the purpose of clearness, we have taken the liberty of adding the adjective 'Roman' to the original title. *Ed. J.C.Q.*

history of the Old and New Testament and the *Story of Lourdes* (Lourdes no Himegimi).

Works on apologetical subjects for purposes of propaganda were not yet published, the reason being probably that a pamphlet of Father Ligneul's entitled *Religion and the State* (Shukyo to Kokka) had been confiscated by the police.

2. The second period immediately follows the Sino-Japanese war. The most valuable of its publications was Father Ligneul's *Course in Scholastic Philosophy* followed by his *Course on Catholic Theology*. Many other treatises on philosophical and historical subjects published at this time by the same author are now out of print.

Father Drouart de Lezey is another distinguished pioneer of this period. Born of a rich and noble family, he devoted at least half his income to press activity, his most successful work being *The Fountain of Truth*, (Shinri no Hongen) which came out in 1897 and has now reached its fourteenth edition. Towards the end of the era of Meiji, works of fiction such as Cardinal Wiseman's *Fabiola* and Sienkiewitsch *Quo Vadis* were translated. The first Japanese attempt in this line was made by Matsuko Fukui. She wrote *Teruko* which has run through several editions.

At the same time, devotional books and lives of the Saints made their appearance, including *The Imitation of Christ* and the *Christian Perfection* of Rodriguez. In 1911 the *Autobiography of the Little Flower*, (Chisaki Hana) was published by Fr. Bousquet; it has now reached the seventeenth edition. Other booklets on the 'Little Flower' followed as well as the *Lives of the Saints* for every month of the year in separate volumes; all have now been issued up to December. In 1911 also, Fr. Urakawa's *Instructions on Christian Life*, (Kirisuto Shinja no hokan) appeared in Nagasaki. Finally in 1910 Fr. Raguet edited an able translation of the New Testament.

3. When the World war broke out, many missionaries had to join the colours and literary activity slackened in consequence. Meanwhile, editions of former publications were nearly all exhausted and books were rarely reprinted owing to lack of funds. A few monthly magazines were, however, issued: *Oshie no Sono* for children and *Katei no Tomo* for family reading were the chief. In spite of war contingencies, the Franciscan Fathers of Sapporo

started a weekly paper the *Komyo* in 1916. After the war the Catholic Young Men's Association started the *Catholic Times* appearing three times a month, and the *Catholic* a monthly magazine.

4. A renewal of literary activity took place during the period immediately preceding and in that following the great earthquake. Various reasons have been assigned for this change which was wholly unexpected. The subsidence of extreme materialism and a slight awakening to spiritual problems in Japan were probably fostered and intensified by the earthquake and its consequences. Moreover the worst national prejudices against catholicism were gradually removed by the able historical research work of Professor Anesaki and others. A lively and widespread interest on the early history of Catholicism in Japan sprang up and spread far and wide. The changed attitude of the public mind is evinced by the erection of the monument to St Francis Xavier at Yamaguchi, sponsored and donated almost entirely by non-Catholics.

The poet Rofu Miki at the same time roused the interest of students of modern Catholicism by his poetical works on the Trappist monastery in Hokkaido which set forth monastic life before the public under a new aspect. It became the fashion to write articles about monasteries and convents in leading reviews and magazines. A new impetus was given to the Catholic press in this country when Japanese priests and laymen took rank on the writing staff. Vincent Totsuka and Francis Iwashita returned from Europe not as doctors of medicine and philosophy but as Catholic priests and were soon followed by Paul Yamanaka, Joseph Shibutani and Noda and yet more recently by Arai and Taguchi, all able writers.

The more important publications of this period may be grouped under the following headings:—

1. HISTORY.

It is impossible to enumerate all that has been published on the Martyr Church of Japan. Besides the above mentioned Japanese historians Fr. Steichen and his *Christian Daimyos* (English, French, Japanese editions) deserves a special commendation. Fr. Urakawa's *The Revival of Christianity in Japan* (Kirisutan no Fukkatsu), in two volumes, translated from the French, possesses real historical value. In 1931 Iwanami published the story of the 26 Japanese martyrs, for the film of the '26 Japanese Martyrs' which enjoyed wonderful

success throughout the country largely through the enthusiastic support it received from all Christians in Japan.

There exists also a History text book written by Tadao Amazaki from the Catholic standpoint which has been approved by the Department of Education for use in higher schools.

2. DOGMA AND APOLOGETIC.

A work of high merit is the translation from the French entitled *A History of Catholic Thought*, (Katoriku Shisoshi) by Fr. Totsuka. *Katoriku Kenkyu Kogirkou* is a theological presentation of Catholic doctrine by Fathers Totsuka, Iwashita and Noda.

Professor Tanaka of the Imperial University has published *Right, Religion and Society* and with the collaboration of other Catholic professors *Katoriku Kenkyu*, a collection of essays on different topics bearing on Catholicism. In April 1930, the monthly *Kattikku* issued a special number in connection with the jubilee of St Augustine which was later reprinted by Iwanami. In June 1930 a similar number appeared on St. Thomas Aquinas.

Fr. Shibutani made his debut with *Reikon no Shomondai* a treatise on the soul, followed by a gaint work (over 900 pages) a critical treatise on the Church, in which he also presents a very careful synopsis of the history of the different sects which have separated from the Church during the course of her history. Fathers Iwashita and Shibutani are also publishing a set of apologetical pamphlets.

One Lord, one Faith by Vernon Johnson, a former Anglican minister, was translated by a non-Catholic. Three Papal Encyclicals have been translated, the *Rerum Novarum* of Leo XIII on social problems, the *Casti Connubii* of Pius XI on the sanctity of Matrimony and *Quadragesimo anno* of the same pope on Capitalism and Socialism.

Professor Laures of the Jochi University has published *Marxism no Hihonronbunshu*.

3. SPIRITUAL LIFE AND LIVES OF THE SAINTS.

Here especially a selection of the most important can alone be given. *The Life of Christ*. By Fr. Urakawa of Nagasaki and *Shinjin no Kirisuto* also a life of Christ by Fr. Finger. Fr. Urakawa's three volumes on *The Spiritual Exercises of St. Ignatius*. Various devotional booklets and lives of saintly women edited by the nuns of the Seishin Gakuin. *Shinoin seikatsu no Nyumon* the classical work of St. Francis

de Sales, *Philotheca* edited by Father Totsuka and lately reissued in a cheap popular form. St. Catherine of Siena's books on prayer and perfection *Inori to kantoku ni tsuite* by Fr. Iwashita: St. Teresa of Avila's *Castle of the Soul* brought out by the Franciscan fathers at Sapporo: the mystical treatise hitherto attributed to Albert the Great *De adherendo Deo* (Kami to itchi ni tsuite) by Fr. Totsuka. A favourite saint all over the world and particularly in Japan is the *Poverello* of Assisi of whom there are several lives extant in Japanese written by Catholics as well as by non-Catholics. The best from an historical point of view is the translation of the English life of the saint by Fr. Cuthbert.

Baumann's well known *Life of St. Paul* has been presented to the Japanese public by Fr. Totsuka who has also published an original work on the Curé d'Ars *The Reformer of a Peasant Village* (Noson no Kaikakusha). Don Boscon's *Life* has lately appeared in a well written translation.

4. LITERATURE PROPER.

Here a keen want is still experienced. Whereas literature throughout the world abounds in Catholic classics, Catholicism in Japan has not yet struck roots deep enough to produce original works in art and literature. Hopeful signs however are not wanting. We have already spoken of the poet Rofu Miki. *Days of Trial* (Shiren no Hi) of Ryoji Kyoya has secured due appreciation. He has also translated the celebrated Christian lyrics on Our Lady and Our Lord known as *Seibo Shoka* and *Kirisuto Sanka* respectively. Shushi Suzuki wrote a novel *Kami wa Shihai su*. *Tsumito mamida* and *Fabiola* already mentioned are translations.

Among various dramatic productions, *Gratia Hosokawa* by Haku-min Fujii reached the general public and was presented on the stage of the Imperial Theatre, Tokyo. The plays of St. Francis, St. Elisabeth, Jeanne d'Arc and the recently published *Castle of Amakusa* by Breitung deserve honourable mention.

In the course of 1932 Karl Adam's *Wesen des Katolizismus*, McNabb's *Church and Philosophy*, Maritain's *Three Great Reformers*, Gemelli's *Origin of the Family* and Marx's *Church History* will be published.

5. MAGAZINES.

They include: *Katorikku Shinbun* a weekly for the whole of

Japan published in Tokyo and replacing the former *Cathloic Times* and *Komyo*; the *Katorikku Kyoho* of Nagasaki; the *Koe* the monthly magazine published in Tokyo, the *Katorikku*, a monthly published in Tokyo and the *Kohitsuji* a monthly published in Shikoku.

In conclusion an allusion must be made to the translation and publication of Catholic works by non-Catholic writers. The *Confessions of St. Augustine*, Dante's *Divina Commedia*, Papini's *History of Christ*, *Theresa Neumann* and such works have been published not only by non-Catholics but also by non-Christians somewhat to the detriment of their objective reality. The riches of the Catholic past in art and literature are freely used by Christians and non-Christians alike. There is a grand opportunity for the Catholics of the present day in Japan to enrich and inspire the whole spiritual sphere of man in this country.

The chief Catholic Publishing Houses in Japan are the Catholic Central Publishing Department (*Katorikku Chuo Shuppanbu*) at 38 Shimorokuban.cho, Kojimachi Ku, Tokyo. Other Publishing Houses are the Catholic Study Society of Tokyo, the Japan Catholic Publishers, Tokyo, the Takemiya Publishing House, Tokyo, The Society for the Scientific Study of Catholic Thought, Okayama, the Nagasaki Catholic Believers Society, and the Donboskosha, Oita.

*I do not fear the loss of all things mortal,
Brief pains which come ;
Beyond the shining of death's open portal
I wait the bliss of Home !*

Kasai Isami, a Christian Physician,
who was an invalid for
many years.

Translated by Lois J. Erickson.

WHAT JAPAN IS READING

An examination of five popular monthly magazines

T. SASAGAWA

1. *SHUFU NO TOMO*, (*The friend of house-wives*). April 1932.
Pp 598. Price 60 sen.

This name is what its name indicates—a friend of housewives. Its contents are chiefly on the subjects of house-keeping expenses, how to manage maids, how to manage various aspects of the task of housekeeping, and so on; there are also articles on the topic of bringing up babies, and handling husbands.¹ In short, the aim of the magazine is to teach the reader how to become an ideal woman, an ideal wife, and an ideal mother. This aim is seen the more clearly if one takes a glance over the table of contents. The following are some of the titles of the chief articles:—

Women and current subjects.—*The independent country of Manchuria and the Shanghai incident*, by Iichiro Tokutomi.

How to get pocket-money out of a husband.

The secret of having children.

Confessions of widows of army and navy officers.

Conversations with infants for young mothers.

Biographies of self-made mothers.—*The mother of General Araki, Minister of War.*

Simple treatments for female sicknesses.

The experiments of the household accounts of school-masters.

Questions and answers on bringing up babies. [Shanghai.

An account of a visit to the homes of the three bomb heroes of

The utilization of empty cans.

Tasty and economical uses of nourishing tea at home.

Profitable home industries.

How to dress one's hair in four different European styles without

Clever methods of making men's clothes. [using false hair.

¹ This may explain why an examination we made last year suggested that the majority of the readers of this paper are men!—Ed. J. C. Q.

The way to make Japanese dresses.

Some secrets of tasty home dishes.

In addition to the above this particular issue has a large supplement on methods of making Japanese clothes. This supplement contains not only full particulars as to the making, but also pictures and drawings of dresses with instructions for cutting.

Another feature of the magazine is short stories and romances and novels of a light character written by leading Japanese writers.

It may be of interest to see how such a magazine deals with current events such as Manchurian Independence, or the result of the General Election. There is only one article on current events, by Mr. Iichiro Tokutomi. He deals first with the Manchurian question; he regards it as a natural result of the efforts of the Japanese on the one hand and the misrule under the former regime on the other. He points out some of the difficulties which the country is going to meet and warns Japan that she will need the patience of a mid-wife, if the child is going to survive and grow up. On the subject of the Shanghai incident he lays the responsibility at the door of the Chinese largely because of their anti-Japanese activities, especially in Shanghai. He hints that the incident may lead to the outbreak of a second Boxer War, which will be a great misfortune to the whole world. Japan must find some way to make China examine herself. The only way to bring about peace in the Far East, so far as he can see, is the most regrettable one of the use of force.

Mr. Tokutomi also discusses the result of the last election and regrets the downfall of the Labour and other independent parties. He thinks this is due in part to a loss of interest on the part of the people in politics. Extremists may resort to direct methods instead and ignore Parliament. There is an urgent need of a revision of the laws pertaining to elections.

In the last part of the article the writer regrets the death of Miss Riddell who gave her whole life for the welfare of Japanese lepers. He ends his remarks with a feeling that the position that a country holds in the eyes of the world is determined not only by the strength of its army, or the greatness of its banks and factories, or the number of its schools and parks, but also by the value of a single man or woman.

This Magazine has plenty of pictures and supplements which

are useful to hard-working housewives, and in consequence it has a huge sale. But its literary value is very slight. Some leading writers contribute, it is true, to its pages, but it is easy to see that they do not enhance their reputations by what they write.

2. *BUNGEI SHUNJU*, Edited by Kwan Kikuchi. Pp 364. Price 45 sen. April 1932.

There are three literary magazines in Japan which stand far above the standard of the rest. They are read chiefly by the educated classes and may be said to represent the thoughts and feelings of the intelligentsia of the country. One of these three is the *Bungei Shunju*. Its editor is Kwan Kikuchi, who is said to be the "king of the literary group" in Japan.

As is the case with other magazines this one contains a huge list of contents and over 350 printed pages. But its special feature is that it contains the random thoughts of leading personalities in the body politic, literature, science, the army and navy, etc.

In the sentences that follow I will set down some of the leading articles with a short summary of their contents in order to indicate, if possible, the opinions of the educated classes on current events and other matters of topical interest.

The Scenery of Itako is an article by Suho Takeuchi, a celebrated painter. He says that a painter must be always ready to paint; paint any scenery or ideas; he is not to be absorbed in the petty social affairs of life. No true painter wants to make mere imitations, and for that reason his life is a difficult one. But if he becomes too conscious of the difficulty, his future is not likely to be very bright. The writer is fond of the scenery of Itako, which is a village surrounded by the waters of the river Tone. The neighbourhood is wide and flat, but the waters, the reeds, the poplar trees on the shore, the thatched cottages and the villagers, whose simple yet poetical lives enhance the scenery, appeal to the writer's mind. They offer limitless material for Japanese writers.

Error du sex is an article by a Japanese surgeon, Dr. Kashiwabara. He tells how a surgeon is at times called upon to make strange operations, namely to decide the sex of the person, where there are features of both. The writer knows of several such cases. On such occasions the surgeon has to make a careful study of the patient's happiness before deciding what sex he should be.

Novels by White Russians by Mokutaro Kinoshita is a criticism of several articles written by Russian exiles.

Stories over which I shed tears by Nobuko Yoshiya, one of the leading women writers. A woman who, when young, led the life of a prostitute and assisted her lover to commit murder, repented of her crime and on her release from prison became a Buddhist nun. She made a vow to her lover that she would never get married, but instead would spend the rest of her life in prayer for the soul of their victim. Her earnest appeal to repent moved the hard heart of the lover, and he became a model prisoner. His good behaviour reduced the term of his sentence from life to 35 years, and he finally got out of prison last year. The girl is now working as a Buddhist missionary in the United States. The real life story of this good quality hidden in human nature moved the writer to tears.

The Chair of Japanese Literature in German Universities by Professor Sata. This is an account of the history of a Japanese chair in Leipzig University.

Scenes from life in a Tokyo suburb. This describes in a humorous way the scene in a suburban railway station at about five o'clock in the afternoon when it has come on suddenly to rain. The roads are very poor in the suburb, especially when it rains. There will be hundreds of young wives in different dresses and colours carrying umbrellas, lined up along the station waiting for their husbands. The scene produced on the arrival of each train is such as to appeal to a humourist.

Random thoughts on the result of the General Election by Mr. Chuzo Mitsuchi, a member of the present cabinet. He regards the result as evidence of the enlightenment of the electors in things political. He considers that voters are less liable to be manipulated by the tricks of canvassers, but are able more and more to see the value of the parties for which they vote.

The mistaken idea of making a husband's infidelity a crime. An article by Rintaro Yamazaki, a lawyer. Infidelity of the part of a married woman is a crime in this country, but to make a similar act by a man also a crime, in order to equalize the rights of men and women, is a mistake. This will end by making the purity of married life dependent on law, and the result will be directly opposite to the main purpose of the present law.

A memoir of Colonels Koga and Hayashi. These two heroes were killed in the fighting round Shanghai.

A discussion on the Shanghai Incident and the World War, with Kwan Kikuchi, Otokichi Mikami, Captain Yasutomi, and six other military and naval officers. This form of discussion article is very much in vogue at the present time. The summary of their conversation is that the Japanese military authorities did not anticipate meeting with such fierce resistance at Shanghai, and that the fighting in consequence lasted much longer than they had foreseen. As to the settlement of the Shanghai incident their opinion is that it is best for Japan to get the matter settled as peacefully as possible. It is their unanimous opinion that the danger of another world war is over, for neither England nor America are prepared to take up arms against Japan. But there is still some danger if America, for example, should lose her reason on account of some incident. An economic blockade might not affect Japan for the first two years but after that she would have to face it with a great determination. In their opinion the Nine Power Treaty was the greatest mistake that Japan ever made; but she had no option but to agree, as she was threatened with competitive battleship-building and also by the giving up of the Anglo-Japanese Alliance.

A Plan to make the Ginza prosper by Ichizo Kobayashi. The Ginza is the chief shopping street of Tokyo, but if it is left to itself to run its natural course it will not merely not grow; it will lose its existing value. Those who are interested in the prosperity of the Ginza must make an effort to make the Ginza the shopping centre and the pleasure centre of the capital.

The tendency towards inflation in world finance, by Nariyoshi Shijikata, Assistant Professor of the Imperial University. The writer points out that all countries of the world are hastening towards economic isolation by the policy of raising custom barriers and limiting the flow of capital. This will lead to the stagnation of capital, and when this stagnation reaches the limit, the various governments will have to find a way of releasing money. This will tend to the inflation of the economic conditions of the whole world. The relations between gold reserve and the currency will become more and more slender and in the end, in order to keep up a gold standard currency, each state will have to take control of both exports and imports.

Japanese Diplomacy at the Crossroads by Hikomatsu Kamikawa. Three courses lie before Japan at the present time, Pacific expansion, Continental expansion, and Internationalism. The growth of population is compelling Japan to look for somewhere to expand; but there is no room left in the Pacific basin. The former government followed an international policy in order to sell goods to the world and so provide work and a living for its growing population. But the world's own economic difficulties have foiled this attempt. As to the Continental policy, the Chinese Kuomintang Party will never yield to Japanese policy in Manchuria. Further, England and America may oppose it also. The greatest historical event in the nation's life lies ahead of it.

Will Japan become a Fascist Country? by Seido Shimmei. The writer does not think that Japan will ever become a fascist country. There has of late been a strong fascist movement among military men and labourers, but the Japanese middle classes are well aware of such movements and that they are against their interests. The present state of the country does not require such a drastic change in the national life. Manchuria is too small a cause to bring about such a great result.

There are several other interesting articles which provide food for thought for intelligent readers. As was said above this magazine is read widely among the educated classes and may be said to represent their viewpoint. The magazine tells its readers that they should not be content with the state of society as it is. More wealth is necessary, and as for the social order—they look for a perfect social democracy.

3. *FUJIN KORON* (*Women's Opinion*). Pp 588. Price 70 sen. April 1932.

This a magazine for women, but unlike most of those published for them, as its contents indicate, it is meant for women of education. The literary standards are high and the arrangement of contents and the photographs are artistic and shew considerable ingenuity. Some of the leading articles are *A woman that lied*, a novel describing the experiences of a widow who told lies about what were her real desires; *A text for a husband and wife* by Haruo Sato; *A cottage on the shore*, a short poem by Ujo Noguchi; *Street Children*, a novel describing the life of an ignorant girl who was

victimized by an elderly woman; *Ten years of a woman's life*, an article indicating with pictures the best way of dealing with the events which happen to a woman from about eighteen years of age to twenty-eight or thirty; *Okuno Hosomichi*, a classical work by Basho, one of the greatest Japanese poets, explained with historical notes; *A conversation with the two brothers of the Emperor Sento about their brother*. The Emperor Sento is now the First Executive of Manchuria. *A Criticism of current events* by Kikue Yamakawa, a woman critic. The first thing considered is the recent General Election, one of the features of which was the defeat of the proletarian candidates. This was due to the fact that they lost the support of the intelligentsia, who are now becoming nationalists, and are wholeheartedly behind the policy of the Government in Manchuria. The suffering labourers and unemployed are going to get very little help from the Government. The writer then discusses the relations between a mother and daughter. The sufferings of mothers and daughters are on the increase now-a-days. Marriage is becoming increasingly difficult because of the difficulty of living and in consequence the daughter has to wait a long time until she can have a home of her own. By the time she can, she has an opinion of her own about her partner and is not ready to follow her mother's wishes on the matter unconditionally. Furthermore she can always look for an independent life, and in consequence the mother is always at a loss at the present time as to what to do for her daughter. There are hundreds of traps to ensnare them, and the mothers watch them enter them helplessly. There can be no end to their anxiety until the mothers of the country work together for a reconstruction of society.

Five leading authorities write on *What sort of a country is China*, in which they describe China and the interests of foreign countries in that land. The rest of the articles are about housekeeping, illness and its treatment at home, and other hints for housewives.

As was said above the literary standard is high, but on the other hand the matter of sex is rather freely discussed in this magazine. This seems to be the tendency in most Japanese magazines. They are under the censorship control of the Japanese Government, but in some instances this censorship is ineffective in as much as it crosses out words which are too obvious to blind the

reader. But that even such treatment should be necessary shews that the moral standard of the magazine is low.

4. *KING*. Pp. 568. Price 50 sen. Published by Kodansha one of the biggest publishing houses in Japan. April 1932.

This is a magazine full of novels, cartoons, romances and short stories, and is intended for people of all ages from childhood to old age. Besides novels and romances, however, there are articles by leading personalities about their life mottoes, and also lives of great men both of Japan and foreign countries.

Amongst other articles are *Young people, be as brilliant as the national flag* by Toyohiko Kagawa, *My life motto* by Privy Councillor Ito and by Admiral Arima, *The diary of a spy*, *Praise to Great Men* by Isamu Yoshii, a poet, and *Random stories by Ambassadors and Ministers of Foreign powers*.

The aim of the magazine is to meet the ambitions and love of adventure of the younger generation, and at the same time imbue them with national spirit and the habit of hero-worship. The literary quality is poor but the magazine is clear from sexual appeal.

5. *KAIZO*, (*Reconstruction*). Pp. 403. Price ¥1.00. April 1932.

This is another of the leading magazines of Japan and is representative of the opinions and ideas of the educated class of the country. It contains over 500 pages together with a supplement of the world's Who's Who.

The contents of the magazine are many and various, but the main features are a criticism of current political events, and a discussion of special questions. The contributors are well known critics and writers, and though somewhat academic in their opinions they analyze the situation thoroughly and fearlessly. The general trend of ideas is towards a reconstruction of the present social order.

Some of the leading articles of criticism are as follows:—

The Independence of Manchuria by Tadao Yauchibara. The writer says that the Manchurian incident was a clash between Japanese imperialism, not capitalism, and Chinese nationalism. America and Russia acted in such a way as to help forward the clash indirectly. The storm is now over and Manchurian independence is now proclaimed, but the future is uncertain. There can be no prosperity in Japan without a united China; the Japanese Government and people and those who live in China must do their best to remove the bad feelings of the Chinese.

What Japan should do by Kojiro Sugimori is an article explaining the term 'possession' in the Nine Power Treaty. The writer tries to point out the necessity of nationalism and of public control of production and distribution.

The defeated Proletariat by Kin Yamakawa. The author attributes the defeat at the last election largely to the fact that the voters wished for prosperity and thought this could best be brought about by putting the Seiyukai into power. In addition, the national crisis drove the intelligentsia, who had been supporters of the proletarian movement, into the arms of the nationalistic groups. But the proletarian movement has not come to an end.

The last General Election has chased the shadow of politics by Hisashi Asari, a candidate of the People's Proletarian Party at the last election. The writer believes that the public have lost interest in politics. They voted for the Seiyukai party because they wanted to get away from the prolonged slump. But the result of the election has not roused the interest of the people in reality, because they know that the real power of the Government has passed from the Parties into the hands of those wielding absolute power. The Proletariat people are facing a greater fight than that fought at the General Election.

World economic Geography and another World War by Tadao Kikukawa. The author points out the close relation between economic geography and the wars of the past. He indicates the clashing economic interests of various powers, America, England, Japan, Russia and France, and fears that it may lead to war.

There are many more interesting articles in this magazine, but many of them are probably not read much by the general public as being too technical and difficult. Nevertheless no one can know anything about the ideas of educated Japanese without reading *Kaizo*.

The above short survey of one month's magazines will serve to give a good idea of their character, their standard, and the wide range of interests to which they cater. They are but typical of many others which command a wide circulation, and minister to the mental needs of Japan.

A CENTRAL CHRISTIAN LIBRARY

AKIRA EBISAWA

It is about seventy years since the Protestant Missions began work in this country, and it is now an assured historical fact, that no one can deny, that Christianity has made its contribution to Japanese civilization. There is a danger that Christian literature published during this period, literature which shows the merits of our pioneer workers be gradually lost as time goes on. Unless an effort is made soon to gather such literature and take steps for its preservation, it may prove too late. To this end and also in order to fulfil the purpose of apologetics against a materialistic interpretation of the history of Japan during that period, there is an urgent need that the Christian literature which is published year by year Should be handled in a scientific method. With these things in view, plans have been made to establish a Christian Central Library and a call is now made for the cooperation of all those interested in the plan.

The following are the rules government the Christian Central library.

Article 1. NAME: This Library shall be called the Christian Central Library

Article 2. PLACE: This Library shall be established in the Offices of the National Christian Council of Japan.

Article 3. ACTIVITIES: The purpose of this Library shall be the collection, preservation, and utilization as source material for investigation, of all the Christian literature in connection with the Literature Department of the National Christian Council.

Article 4. OFFICERS: The Directors of the Library shall be seven appointed by the National Christian Council. The Committee on Literature of the National Christian Council shall be the Committee of Counsel of this Library, *ex officio*.

Article 5. FACILITIES: The Directors shall organize a Board of Management, which shall attend to all business affairs

of this Library. The Committee on Counsel will cooperate in the plan of all the activities in consultation with the Board of Directors.

Article 6. EXPENSE: The expense of this Library shall be met by voluntary contributions.

Article 7. AMENDMENTS: Amendments of these rules will be done by the agreement of two-thirds of the Directors, with the approval of the Committee of Counsel.

The Commission of Christian Literature of the National Christian Council met together with the special Committee for investigation of the proposed plan for the Central Library early in March, and have made certain recommendations which were approved officially at the meeting of the Council on March 26th.

The seven Directors on appointment are to be authorized to try and raise ¥5,000 as the sum needed to initiate this plan.

It is much hoped that some interested person or body will gladly give the requisite amount for this most important and significant enterprise.

THE ELUSIVE ORIGIN OF MAHAYANA BUDDHISM

H. CONRAD OSTROM

In view of the increasing interest in the comparative study of religions on the part of missionaries and other religious workers especially in so far as it concerns the Christian apologetic, it may not be amiss to review the present status of the problem as to how and when the Mahayana phase of Buddhism arose.

The peculiar difficulty of this inquiry is due in the main to the fact that the Indian mind has always held in disdain the systematic, accurate chronicling of events, so that the modern historical student is constantly confronted with uncharted eras.¹ Witness the prolonged discussion among scholars as to the date of Kaniska, the great Buddhist Emperor in North-west India in the early part of the Christian era. It is for this reason that the writer has turned to the Catalogues of the Buddhist Canon found in the Chinese Tripitaka for historical data as to the emergence of Mahayana doctrines.

Many Japanese maintain with insistence that Mahayanism was taught by the historic Gotama himself, that is in the 6th and 5th centuries B.C. One of the greatest scholars in Japan, connected with the Imperial University in Tokyo, assured the writer several years ago, that in his opinion it was taught in secret by the Buddha, but first appeared in the open centuries later. We know that the originator of the theory that Buddha taught all of the principal Mahayana, as well as the Hinayana texts, was Chih-k'ai (531-597 A.D.), the founder of the Chinese T'ien-t'ai (Jap. Tendai) school of Buddhism, an all-comprehensive Buddhist syncretism.² There is not a scintilla of historical evidence to prove this hypothesis. It is pure conjecture, occasioned by philosophical assumptions and a desire to give authority to later teachings in Buddhism.

¹ Barth, *Bulletin des Religions de l'Inde*, 1894, p. 36; Macdonell, *India's Past*, 246. The only Sanskrit work of a purely historical character is the *Rajatarangini*, a Chronicle of the Kings of Kashmir, written by Kalhana in 1148 A.D. ² Wieger, *Histoire des Croyances religieuses en Chine*, 542; Eliot, *Hinduism and Buddhism*. III. 311.

To facilitate the analysis of our problem it might be well to explain the terms to be used. Mahayana is a Sanskrit word meaning "Great Vehicle or Conveyance." It was a term used first by the initiators of the later form of Buddhism to differentiate it from the teaching of the schools of the earlier faith, which was designated as the Sravakayana, or Vehicle of Hearers.³ After a considerable lapse of time a term of depreciation was used to designate the followers of early Buddhism, namely, Hinayana or Lesser, Inferior Vehicle.⁴ When Fa Hian, the Chinese monk, visited India in the early 5th century A.D., the Buddhist communities were clearly marked off as belonging either to the Mahayana or the Hinayana.

The idea of a Vehicle in both instances refers to the method of transfer across the sea of *samsara*, or circuit of rebirths, to which all human and animal life is fated by the inexorable Buddhist laws of causation. The objective goal or release is Nirvana, the haven of eternal quiescence, oblivion, or vacuity.⁵ While the primitive Buddhists, following the teaching of their Master, depend upon the merit of individual effort for their *moksa* (salvation), the later Buddhism turns to saviourlike Buddhas and Bodhisattvas for assistance. This difference is expressed in Japanese by the terms *jiriki* (one's own power) and *tariki* (the power of another).

The word *Buddha* is not a name but a title, signifying "The Enlightened One." It was applied in early Buddhism to the historic Gotama (Sanskrit *Gautama*), who lived in North-east India from c. 563 to 483 B.C.⁶ Because he was of the clan of Sakyas he is frequently called Sakyamuni, the Sage of the Sakyas. The early Pali Canon speaks of five Buddhas earlier than Gotama, a number which is later increased to 24, and, as we pass on down the centuries, the number waxes greater till we read of 1000 Buddhas, to whom a cave-temple was dedicated at Tun-huang in Chinese Turkestan. A Chinese text enumerates 3,306 names of Buddhas,⁷ and still their

³ Walleser, *Prajnaparamita*, pp. 36, 57, 92, etc.; S.B.E. XXI, p. 269. ⁴ *Mahayana-sutralamkara*, I. 9; IX, 8; XI, 1; XIII, 14, etc. ⁵ Stcherbatsky, *The Conception of Buddhist Nirvana*, Leningrad, 1927, p. 25, et al.; Poussin, *The Way to Nirvana*, Cambridge, 1917, p. 115ff. ⁶ For a recent discussion of these dates cf. Poussin, *L'Inde jusque vers 300 av. J.-C.*, Paris, 1924, p. 238ff. ⁷ Nanjio's *Catalogue of the Chinese Tripitaka*, No. 403; *Taisho Tripitaka*, No. 425.

total is not reached, for they are ultimately accounted as numerous as the sands on the banks of the Ganges.

One of the dominant ideas in use in the Mahayana is *bodhisattva*, by which is meant 'a being whose essence is perfect knowledge,' though the meaning in earlier Buddhism is rather 'one who is on the way to perfect knowledge.' In either case it is the stage immediately preceding Buddhahood. Gotama was a Bodhisattva until his 36th year, when he reached perfect enlightenment and became a Buddha. There is one reference in the Pali Canon⁸ to a Buddha-to-come, Metteyya (Japanese, *Miroku*), who is said to be a Bodhisattva in this age located in the Tusita or Third Heaven. But in the Mahayana the number of Bodhisattvas, who now become active agents in helping all mankind secure release from the world of constant rebirths, is greatly multiplied.⁹ In Japan the chief ones, who are frequently accorded worship, are Kwannon (Skt. *Avalokitesvara*), Jizo (Skt. *Ksitigarbha*), Monju (Skt. *Manjusri*), Miroku (Skt. *Maitreya*), and Fugen (Skt. *Samantabhadra*). In the Amida sects particular stress is laid on the compassion of Kwannon and Seishi (Skt. *Mahasthamaprapta*), who are the attendants of Amitabha in the paradise Sukhavati (Jap. *Gokuraku*).

The chief characteristic doctrines of the Mahayana, which differentiate it from primitive Buddhism, may be briefly stated as follows: (1) the Bodhisattva doctrine, displacing that of the Arhat or saint in early Buddhism, becomes a new axis around which the Mahayana system revolves, at least as relates to its popular side or cult. Instead of the Bodhisattva seeking enlightenment and Buddhahood for himself alone, he foregoes this privilege in order that his fund of merit may enable all creatures to obtain the bliss or quietude of Nirvava. (2) Sunyata, or the doctrine of Vacuity, is a basic teaching of Nagarjuna and the Madhyamika School of philosophy, and permeates Buddhist speculative thought. Early Buddhism taught impermanence and the non-soul theory, but did not deny the existence of the *dharma*s or elements that make up the visible world. The Mahayana empties these sub-strata of content and allows no term with an antithesis to be applied to the world, so that an utter vacuity results, without definitions, designations, predicates or

⁸ *Digha-nikaya*, III. 76. ⁹ *Mahavyutpatti*, par. 23, gives a list of 92 Bodhisattvas.

attributes.¹⁰ (3) The Doctrine of the Buddha is transformed, for whereas in early Buddhism there was only one in this *kalpa*, or age, and, having entered Nirvana, is thereafter out of range or touch with the finite world, in the Mahayana on the other hand, the Buddhas become countless and they receive worship like gods in other religions. In time a series of 5 Buddhas, generally called Dhyani-Buddhas, received prominence, each having supreme control over a Buddha-setra (Buddha field) or world of bliss, placed in the centre and at the four cardinal points of the compass.¹¹ These Buddhas are Vairocana (Central), Amoghasiddhi (North), Ratnasambhava (South), Aksobhya (East), and Amitabha (West). Of these two alone have seized the popular imagination and devotion in Japan, namely Amitabha or Amida, and Vairocana or Dainichinyorai. (4) The Doctrine of *bhakti* or adoring faith is a prominent feature in many Mahayana texts and sects. Primitive Buddhism held a form of faith called *sraddha*, which may be defined as intellectual assent to, and trust in the teaching laid down by Buddha and his chief disciples.¹² In the Mahayana, and particularly in the Amida sects, the faith element, corresponding with *bhakti*, is predominant. (5) The Doctrine of *sukhavati* or World of Happiness, the Heaven of Amitabha located in the region of the setting sun, has not only displaced the earlier teaching of Nirvana, as the only goal of perfect calm, in the Amida sects, but has practically eclipsed that teaching in all of Mahayana Buddhism, especially in Japan.

Aside from these doctrines there are many others that have arisen through the course of the centuries, some of which assume primal importance, but our problem just now is concerned with the earliest outbreak of Mahayana tenets. Again, the doctrines listed above are not held with equal insistence by all the Mahayana schools. Still it is obvious to all students of Buddhism that at a certain period in its history a change came over the complexion of its teaching, which so altered it as to make of it almost a new religion, a metamorphosis which must needs be accounted for.

¹⁰ Suzuki, *Studies in the Lankavatara Sutra*, p. 115. ¹¹ E.R.E.I. 98. ¹² The word *bhakti* (Pali *bhatti*) occurs but once in the entire Pali Canon (*Theragatha*, p. 41), but not with the special meaning implied above. Cf. Mrs. Rhys Davids, *Psalms of the Brethren*, p. 204.

The issue before us has been beclouded by certain mistaken assumptions, which need to be taken in hand first of all. (1) There is the theory that the Mahayana was a direct development out of the school of Mahasanghikas, the first sectaries in the Buddhist Order of monks. The five points of doctrine, which, according to several sources, were the occasion for the division, do not bear directly upon any of the distinctive teachings of the later Mahayana.¹³ It is claimed that because Fa Hian, the Chinese pilgrim, who visited India early in the 5th century A.D., secured a Mahasanghika Vinaya in a Mahayana monastery at Pataliputra, therefore these two schools were closely connected. But the pilgrim also acquired the Sarvasativadah Vinaya in the same monastery, so why not argue that the Sarvasativadins and the Mahayana were allied? Fa Hian's purpose in visiting India was to secure copies of various Vinaya.¹⁴ It is further asserted that, according to the travels of Yuan Cwhang, another Chinese pilgrim, who visited India 629-645 A.D., the Purvasaila and Avarasaila monasteries, near Amaravati, branches of the Mahasanghikas, passed bodily over to the Mahayanists, but the correct reading of the Chinese text does not bear out this contention, and states that the monks in these monasteries were Mahasanghikas.¹⁵

It is likewise claimed that the Mahavastu, a Vinaya text of a sub-sect of the Mahasanghikas, is a bridge between the Hinayana and the Mahayana, that is a transition text. The Mahavastu, however, is a vast compilation of material from widely separated eras, in which certain words and references to historical matters bring the final redaction down to the 4th, or even 5th century, A.D.¹⁶ Furthermore, the text is Mahayanist mainly in a section called the Dasabhumika or the Ten Stages (of the Bodhisattva's progress), but Senart, the editor of the Sanskrit text, holds that this section is undoubtedly an interpolation.¹⁷ If so who can tell when it was grafted into the text? One might argue that it may be a reflex of Mahayana teaching, rather than a link in its development.

¹³ The doctrines of this sect given by Vasumitra and translated into Chinese in the 6th century A.D. (N. 1284, 1285; T.T. 2032, 2033), a résumé of which is given in Wassilief, *Der Buddhismus*, pp. 234-243), probably represent the development during many centuries, and cannot with certainty be taken as a guide of what the sect taught at the time the Mahayana movement arose. ¹⁴ Legge, *Travels of Fa-hien*, p. 98f. ¹⁵ Watters, *On Yuan Chwang*, II, p. 217. ¹⁶ Winternitz, *Geschichte der Indischen Litteratur*, II, 193. ¹⁷ Senart, *Le Mahavastu*, I. 425; III, p. III.

From one viewpoint, however, the Mahasanghikas may be termed the precursors of the Mahayana, in that they were the liberals in early Buddhism and started a movement away from the ancient literalism, thus opening the path for more widely diverging interpretations, eventuating in further divagations in doctrine.

(2) A second assumption relating to the time of the origin of the Mahayana is the ascription of authorship of the Mahayanasrad-dhotpada Sastra, or the Awakening of Faith, to the Asvaghosa who lived in the days of Kaniska, or 125-165 A.D. according to the most recent consensus of scholarship.¹⁸ If this work, which is a full-blown Mahayana treatise, were written in the 2nd century A.D., it would mean that the new movement in Buddhism had already been in existence for some length of time, in order to allow for the normal development of the doctrines contained therein. But increasing doubts are being raised by scholars, both as to Asvaghosa's authorship and to the assignment to this period. It is only found in a Chinese translation, and one may naturally ask why it was not translated until 533 A.D., if it already had been in existence for four centuries! The most logical and plausible place for this work in the history of Buddhist thought is the period which gave birth to Asanga and Vasubandhu.¹⁹

(3) A third prevalent assumption is to the effect that Gandhara Art, which had its inception in North-west India in the 1st century A.D., was Mahayanist from the beginning. Competent students of this school of Buddhist art now claim that the figures and scenes, represented in the earlier stages, belong to the Hinayana period, and that the Mahayana Buddhas and Bodhisattvas had not yet appeared. The suggestion has even been made that some of the descriptive material in Mahayana works is based on these art forms, as in the Amitayurdhyana-sutra.²⁰

(4) Lastly, it has been assumed that the Parthian Prince Shi-kao, who came to China in 148 A.D. and worked at Chinese translations

¹⁸ Poussin, *L'Inde aux temps des Amuryas*, pp. 343-374. Van Wijk, *Acta Orientalia*, Vol. V. II, pp. 168-170, judging from astronomical data, places the beginning of the Kaniska era 128/129 A.D. ¹⁹ Demiéville, *Bulletin de la Maison Franco-Japonaise*, tome II, No. 2; Eliot, *Op. Cit.* II, p. 84; Winternitz, etc, *Op. Cit.* II, p. 211. ²⁰ Foucher, *L'Art Greco-bouddhique du Gandhara*, II, 376ff; Vogel, *Catalogue of the Museum at Mathura*, p. 38; Grunwelde, *Altbudhistische Kultstätten in Chinesisch-Turkestan*, p. 5f.

till 170 A.D., among other works also translated Mahayana texts. Nanjio, following earlier Catalogues in the Chinese Tripitaka, assigns to him 55 (but actually 56) translations, 11 of which are classified among Mahayana works. A critical study of the early Catalogues in the Chinese Canon has brought to light the interesting fact that there are two distinct traditions as to translators and their works. The earlier and more reliable tradition assigns only 34 translations to Shi-kao, 17 of which are now extant, and none of which belong to the Mahayana. The first Mahayana work to be translated into Chinese was probably the *Dasasahasrika-prajnaparamita* (N. 5; T.T. 224) in the year 179 A.D. by Lokaksema of the Yuechi, who came to China in 164 A.D. and worked at translations till 186 A.D. He did not translate the *Sukhavativyuha* (N. 25; T.T. 361) according to the earliest and most reliable tradition.

Perhaps the ground has been cleared sufficiently now for more positive suggestions as to the probable time and place for the birth of the Mahayana. Buddhist tradition has associated the name of Kaniska and the region of North-west India with the first appearance of Mahayana teaching. Taranatha, the Buddhist historian, who has written a noted *History of Buddhism*,²¹ which was finished in Urga, Mongolia in 1608 A.D., is explicit in stating that about the time of a Council held in the reign of Kaniska, which we may place provisionally about 160 A.D. in view of the later date now assigned to his reign, a number of Mahayana texts appeared, but as the teaching did not spread, no conflict arose with the prevailing Buddhism of that region, that is the Sarvastivadin form of early Buddhism. During the reign of the son of Kaniska, however, a great many noted monks began to study the Mahayana.²² While Taranatha cannot be taken as an unimpeachable authority for Buddhist history, his record is a summary of tradition, and has been corroborated in many ways. In this instance he furnishes us a clue, which may prove of value in dealing with the historical problem under survey.

Nagarjuna is indubitably one of the greatest figures in the early Mahayana. Though the date of his activities has wavered between several centuries, at present it is fairly well anchored at the end of the 2nd and the early part of the 3rd century A.D. One link in

²¹ Schiefner, *Taranatha's Geschichte des Buddhismus*, p. 61. ²² *Idem*, p. 62.

the chain of evidence is the relation of Aryadeva, the pupil of Nagarjuna, with Voharika Tissa, king of Ceylon in the 3rd century A.D.²³ The teacher of Nagarjuna, according to tradition, was Saraha or Rahulabhadra, who first saw the face of Amitabha in the land of Dhingkota, that is believed in him, and died with his countenance turned toward Sukhavati.²⁴ If this tradition is well-founded, the doctrines relating to Amitabha and his western Paradise took their rise in the latter half of the 2nd century A.D. The comparative study of the data furnished by the early Catalogues of the Chinese Tripitaka reveals the interesting fact that the earliest translation of the Sukhavativyuha was done neither by An Shikao nor by Kokaraksha (?), as given in Nanjio's Catalogue, but by Ch' Chien, a monk from the country of the Yuechi, who worked at translations from 223 to 253 A.D.

Further than this, the early Catalogues give the proper order of translations of the Sukhavativyuha as (1) by Ch' Chien 223-253 A.D., (2) by Po Yen in 258 A.D., not by Lokaraksha as given in Nanjio under No. 25, and (3) by Dharmaraksha in 308 A.D., not by Sanghavarman as in Nanjio, No. 27.²⁵ A study of these translations in this order shows that the famous 18th *pranidhana* or vow of Amida, which Genku, the teacher of Shinran, called the King of Pranidhanas, is first found in the last translation, made by Dharmaraksha in 308 A.D. This means that the idea of salvation of rebirth in the heaven of Amida by faith alone, first appears in a translation made in the 1st decade of the 4th century A.D.

Returning to the age of Kaniska, we find that there is much in this period to challenge Buddhism and to call forth a consequent change. Mazdeism was the reigning religion of the empire during its earlier decades. The coins of Kaniska bear adequate testimony to this fact. Later the figure of Buddha appears on his coinage, and we read of the building of great Buddhist *stupas*, or mounds, and vast monasteries for the monks. Thus Buddhism becomes wedded to Zoroastrianism in the religion of the state. We have here opportunity enough for the intermingling of ideas and for the

²³ Vaidya, *Aryadeva et son Satuhstaka*, p. 61f; Yamakami, *Systems of Buddhist Thought*, pp. 187, 181; Grousset, *Les philosophies Indiennes*, T. 1, p. 274; Kern, *Manual of Buddhism*, p. 123. ²⁴ Taranatha, p. 93. ²⁵ These statements are based on data gathered by the writer during several years' study.

formation of a new Buddhist pantheon of Buddhas and Bodhisattvas, which evince a different aspect from those found in the primitive Canon. In particular, Sukhavati, the abode of bliss of Amida, has too many points of similarity with the Avestan heaven, Garo-nmanem, the paradise of Ahura Mazda, to term them merely accidental.²⁶

The language of the Mahayana seems to have been Sanskrit from the very beginning, and, furthermore, in a form of Sanskrit which diverges widely in vocabulary from the sacred texts of the Brahmins.²⁷ In one of the early texts of the Pali Canon the Buddha refuses to permit his disciples to enshrine his teaching in Sanskrit verse and lays down the following rule: "I ordain, O monks, that each one learn the word of Buddha in his own vernacular."²⁸ This meant that Buddhism was to be taught in each district in the language of the common people. Since the texts of the Mahayana were written in Sanskrit, as well as some late Hinayana literature, the question arises as to the period of Indian vernaculars when this was possible. The sacred texts of India were of course in Sanskrit from ancient times, but here we have to do, not with the knowledge or speech of the learned Brahmins, but with the language of the common people. For an accurate judgment as to this point reference must be made to the dated inscriptions of India, and these bring out the interesting fact that the first inscription in pure Sanskrit belongs to the middle of the 2nd century A.D. Franke has shown, as the result of an exhaustive study of inscriptions, that the invasion of Sanskrit as a *lingua franca* came from North-west India, where it was fostered by foreign dynasties, Greek, Scythian, and Kusan.²⁹ We can only conclude that the Mahayana Sanskrit literature must have arisen in a period when Sanskrit, or Secondary Sanskrit as it is called, was in vogue, and this linguistic argument, which is here outlined in its briefest form, tends to show that we must come down to the 2nd century at the earliest for an explanation of why the texts of the new movement in Buddhism were written in Sanskrit.³⁰

Other lines of argument might also be presented, but the above reasons, though brief, may suffice to show why we may with strong

²⁶ Eliot, *Op. Cit.* III. p. 220. ²⁷ Burnouf, *Introduction a l'Histoire du Bouddhisme Indien*, 2nd ed. p. 94ff; Macdonell, *Sanskrit Literature*, p. 26. ²⁸ *Cullavagga*, V. 33. 1. *S.B.E.* XX, p. 149ff. ²⁹ Franke, *Pali und Sanskrit*, Strassburg, 1902. Keith, *A History of Sanskrit Literature*, p. 15. ³⁰ Rhys Davids, *Buddhist India*, p. 314ff. Eliot, *Op. Cit.* I. p. 300.

probability look for the birth of the Mahayana in the 2nd century A.D., and in particular to the reign of the great Yuechi King Kaniska, whose empire contained a heterogeneity of people, religions, languages and cults, and manifested pronounced activity in literature and art. It is not to be wondered at that under the impulse of these conditions a syncretism and a transformation took place in Buddhist life, ethic, worship, and philosophy which we denominate by the inclusive term the Mahayana.

*I fall and stumble as I grope my way
Along the path of life, unknown and hard;
But oh, that road is happiness to me
When I can cling to Thy dear hand, my Lord!*

*No one is left on earth who loves or tends me,
What do I seek, for I, whose eyes are blind?
It is but this—to joy in what God sends me,
His will for me to search for, and to find.*

*My sins, through washing in the blood which cleanses,
Forever and forever are forgiven;
Casting my load on Him Who loved the weary,
Steadfast and sure, I journey on toward Heaven.*

A destitute blind Christian of Koich wrote this
hymn many years ago, and every day
he would sing it and then offer
up his morning prayer.

A VISIT TO SHANGHAI

AKIRA EBISAWA

Ever since the events which occurred on January 28 the attention of the whole world has been focussed on Shanghai. We have felt increasingly and with great regret the declining moral reputation of our country.

Consequently when our National Y.M.C.A. planned for an unofficial visit to Shanghai on the part of a group of Christian workers, I was more than glad of the chance of accepting the invitation to join the party.

The party consisted of five missionaries and four Japanese; namely, the Hon. H. Nagao, a former M.P. and Chairman of the Directors of Tokyo Y.M.C.A., Mr. K. Kakehi, General Secretary of the National Y.M.C.A., Mr. M. Matsuzawa, Associate General Secretary of the same, Mr. Arthur Jorgensen, Foreign Secretary of the Y.M.C.A., Mr. Gilbert Bowles of the Friends' Mission, Rev. J. C. Mann of the Church Missionary Society, Mr. H. H. Guy of the Laymen's Inquiry Commissions, and the Rev. H. B. Benninghoff of the Baptist Mission. Our programme in Shanghai was as follows:

- March 12: 3:00 p.m. Arrived Shanghai. [Leaders.
4:30 p.m. Conference on Programme with Chinese
7:00 p.m. Dinner given by Dr. S. Inui, of the Japanese
Consulate.
- March 13: *Morning* Visiting several Japanese Government offices.
Afternoon Visiting devastated area.
Evening Dinner given by Mr. L. T. Cheng, late General
Secretary, Y.M.C.A.
- March 14: Various visits by the group and as individuals.
- March 15: *Morning* Conference for study. Information given by
Dr. Y.S. Tsao, former President of Tsinghua
College, Peiping, Dr. Herman Liu, President
of Shanghai College, Mr. S. C. Leung, Acting
General Secretary of the National Y.M.C.A.

- March 15: 4:00 p.m. Conference. Talk by Bishop Roots, Hankow.
- March 16: *Morning* Conference. Talks by Mr. Y. T. Wu, Executive Secretary of the Student Division, National Y.M.C.A. and Mr. T. O. Thackery, Editor, *The Shanghai Evening Post*.
- Noon* Dinner given by Mr. H. Terai, Head of the N.Y.K. office.
- 4:00 p.m. Tea party with a few Chinese Christians at Dr. Gordon Thompson's.
- 7:00 p.m. Dinner given by the National Christian Council of China.
- March 17: *Morning* Conference. Talks by Mr. W. W. Lockwood, Secretary of the National Y.M.C.A. Mr. G. A. Fitch, General Secretary of the Foreign Y.M.C.A., and Mr. Howard, Editor *North China Daily News*.
- Noon* Lunch with a few leaders of the Japanese churches in Shanghai.
- 3:00 p.m. Japanese Club. Talks by the leaders of the community, Mr. Y. Hayashi and Mr. Ikeda.
- 7:00 p.m. Dinner given by the National Y.M.C.A.
- March 18: *Morning* Conference. Talks by Sir John Hope Simpson, Flood Relief Commission, Mr. Dwight W. Edwards, Division of Inspection, National Flood Relief, Mr. C. J. Chancellor, General Manager and Chief Correspondent of Reuters.
- 4:00 p.m. Reception given by Admiral Nomura.
- 8:00 p.m. Dinner given by the Japanese Minister.
- March 19: *Morning* Conference by our own group.
- Noon* Dinner given by the Head of the Branch Office of the South Manchuria Railway. (Mr. Ebisawa visiting Dr. C. Y. Cheng in his home.)
- March 19: 7:30 p.m. Farewell dinner given by the party inviting Christian leaders in Shanghai.

Not by man nor from man did we go but as the messengers of Christ, without any definite programme, yet with the belief that we should be led by the Spirit to find the way that we could be of

service. We were praying that we might be able to find an opportunity of getting in touch with the Chinese Christian leaders if possible. We hoped at least to express our deepest sympathy and try to remove any misunderstanding in our fellowship in Christ. We sought to establish fellowship with the resident missionaries for co-operation and reconciliation. We are now grateful that we ourselves were blessed more than we anticipated and in turn were able, to some extent, to be means to these ends.

In listening to the talks and gathering information given by the different classes of people from different angles, we could form a pretty fair idea of the incident. We did not intend to make any judgment about the rights or wrongs; but we found little difference as to the facts, but the interpretation of the facts differed. No one could deny the tragedy of the modern war system after looking over the devastated area in the Chapei district and seeing the thousands of victims of both nations. We saw the site of the fierce battle in Kianwan and saw the training camp of the Student Volunteer Army in the Labour University and grieved over the young lives lost there.

We were not at all sure how we should be received by the Chinese Christian leaders at such a time, but things turned out better than we expected. We were asked to stay in the Palace Hotel as their guests during our stay and we put ourselves unreservedly at their disposal. It was really uplifting that there was shown on all occasions the desire on both sides by all means to restore and re-establish the fellowship between the two nations.

On the occasion of the dinner given by the National Christian Council, I had to respond to Dr. R. Y. Lo, Editor *China Christian Advocate*, who gave us a warm welcome. I tried to express our deepest sympathy for the tragedy, how that we felt our responsibility before God and were convinced that until the Prince of Peace stands between the two countries the Kingdom of God in the Orient will not come; that as the Monument of Christ was erected on the border line of Chile and Argentine to commemorate the peace established between those two countries, so we should strive to join hands in a fellowship centring in Christ, for we are bound together by ties that nothing can break.

At the farewell dinner Mr. Nagao said that the sea separating the two countries is wide and rough, but we must endeavour to

span the sea with the cantilever "Bridge of Peace" stretching out our right hands of fellowship from both sides. To which Mr. S. C. Leung responded stating that at the present time when any contact between the two countries is cut off, our coming together around the table was perhaps the first experience for both nations which only our fellowship in Christ made it possible.

I cannot help but admire the Christian attitude of our Chinese brethren and rejoice in the thought that Christ is really living in the hearts of these Chinese leaders.

We are convinced anew that Christians, and perhaps only Christians, can serve as a medium in such a delicate situation as the present, so as to bring about mutual understanding between different nationalities. Fortunately we had a few earnest Christians among the Japanese official circle in Shanghai, such as Dr. and Mrs. S. Inui, Prof. Y. Sakamoto and the vice-consul Mr. Hasegawa, all serving at the Consul-General's office, and also Commander K. Muzuno, Secretary to Admiral Nomura, the Commander-in-chief of the Japanese Navy. The way in which they tried their best to meet every situation with a Christian spirit merited our profound gratitude.

I was anxious to meet my old friend Dr. Cheng in person though he is not well and is confined to his home. Mr. L. D. Cio and Rev. C. L. Boynton, the Secretaries of the National Christian Council, kindly took me out to his residence and we had a delightful time, having an informal dinner prepared by Mrs. Cheng's own hands. I was glad to find him improving in health and to hear about his family affairs how their daughter was married during that period of great confusion, how they had to move twice since the outbreak of the incident, and how Mrs. Cheng was brave enough to get into their deserted house several times to bring out their things. While we were talking, their three boys and a daughter came home and bade me welcome as from Japan as if nothing had happened between the two nations. Here I could find the real Christian home and I was greatly impressed by their genuine Christian attitude.

There are several ways of interpreting the facts and one may differ in details as to what was the actual case, but after all, the fundamental reason that led to this tragedy, quite contrary to the expectation of both nations, is obvious. That is because neighbouring brother nations which should have been friendly with each other

have been, on the contrary, fostering hatred and hostility in mutual distrust and lack of respect and understanding, and the actual results we have reaped together are none other than the consequences of the destructive power of the modern war system. There are two ways of remedy. I am convinced that our primary duty as Christians is to push forward and Christianize the two countries that the principals of love and good-will may govern the whole of each nation; secondly to work for the disarmament of all the nations in united efforts with the Christians in other lands.

Great as are the economic losses of both nations—it is estimated at Mex \$ 450,000,000 in Chapei alone, and the Japanese budget for the Manchurian and Shanghai incidents is ¥148,104,000.—this can be recovered in the course of some years, but the loss of human lives cannot be reckoned in money, while the spiritual loss in the deeply scarred hearts of those concerned is so enormous that it will require years to restore it. Here lies the great opportunity for us Christians in both countries. In order to prevent such an occurrence in the future, I would like to suggest that the following facilities be set up in Shanghai, as a centre, to deal with International Affairs in the Far East.

- 1) A branch office or permanent commission of the League of Nations to deal with matters on the spot and promote a clear understanding of the situation in the Orient.
- 2) An international agency of Christianity to attend to surveys and give proper spiritual and religious guidance.
- 3) A Japanese Christian commission with international reputation to stay for some time in Shanghai to influence the Japanese residents, as well as to get into close touch with the leaders of the different nationalities.
- 4) A special effort to improve and reform the educational policy of both nations so as to foster friendship.

Finally, in order to promote mutual understanding various activities should be carried on, such as the exchange of fraternal delegations or lecturers, and frequent conferences of different classes of both nations.

MY IMPRESSIONS OF CHINA

TETSUTARO ARIGA

Impressions of a traveller are apt to be superficial. I do not pretend that my impressions of China are any exception. I did not spend much more than five weeks in China, and most of that time I stayed in Yenching University, Peiping. But, nevertheless, I venture to speak about China, not only because impressions, although superficial, are always a good introduction to the discovery of further truth, but also because during my short stay at Yehching, I came into contact with a considerable number of people who supplied me with plenty of information about China and her people, whereby I could check my impressions here and there.

My first impression in China was a puzzle about her currency. At Mukden I exchanged some of my Japanese money and received a bundle of bills of various denominations. Then I took a train of Mukden-Peiping line. At noon I went to the dining car. When I had finished my lunch, I wanted to pay the check and gave to my waiter a five dollar bill. But as I looked into the change he brought back, I found among others two ten dollar bills! What a splendid country, where you get such a premium on your meal! But I did not have to wait very long, before disillusionment came. An Englishman, who was sitting at the same table, kindly told me that they were really worth ten cents each. When I arrived at Peiping, Professor C. Y. Cheng and his wife were good enough to meet me at the station, and saved me from all the troubles of making bargains with porters and ricksha men. I was taken into a car and carried right straight to Yenching University, five miles west from the West Gate of the city. One day I went out to do some shopping. Of course I thought the Chinese money got in Mukden would be good in any place within the boundaries of the Republic. But that was a mistake. Shopkeepers and rickshamen in Peiping would not receive my Mukden notes. I had to go to the money-changer and lose a few coppers on each single bill.

Then the language! that was another puzzle to me. Chinese people use the same characters as we use, yet what a world of difference there is in pronunciation! Westerners in China have a hard time in learning the thousands of characters, but they get a genuinely Chinese way of pronunciation. On the other hand, we Japanese know most of the characters used in China, and in addition, we have for each of them its Chinese pronunciation, so we always think we know something about Chinese. But no sooner did I get to China than I realized how different Chinese-Chinese is from Japanese-Chinese. A Japanese wonders why *En-Kyo* is read *Yen-Ching* in Chinese, but the simple explanation is that we did not get the right kind of pronunciation when we first adopted the characters. To be sure Mandarin is not good Chinese either. They say the dialect of the south retains more classical tones, Japanese-Chinese is more similar to this. Yet I am sure even down in the south we should not be able to make ourselves understood in our own Chinese.

Mereover, Chinese people are more puzzled by Japanese than we are by Chinese. For why do we have two readings for each character? For mountain we say sometimes *San* sometimes *Yama*. It is not Chinese but Japanese that is peculiar. A lady once asked me what was the Japanese for "I love you." I had to pause for a moment. She wondered why, for I did not seem to be very shy. "Don't you ever say so to your wife?" was her next question. "Why! Yes," I answered, "but we use a different expression."

Chinese people are fond of entertaining. Socialibility is one of their most characteristic traits, They know how to treat their guests, and how to carry on pleasant conversation. In this they are just the opposite of us Japanese. Westerners very often compliment us on our politeness, yet I cannot but doubt if we are really worthy of the praise. With taciturnity and serious looks we try to entertain our guests, while the Chinese entertain theirs with witty remarks and smiles on their faces. And the dinners they serve are wonderful! No other people in the world can beat them either in the quality or in the variety of delicacies. Dish after dish has something unique and marvellous—swallows' nests, sharks' fins, pigeons' eggs, dried jelly-fish, preserved eggs, and what not, ending with the dandy "Peking dust," a gorgeous architecture of sugar coated, fruits on a large dish spread with chestnut powder.

In spite of the illiteracy of the majority of the people, we meet in China to-day many well educated men and women. They are the people that are laying the foundation of the Republic in the making. They are looking forward to a time when perfect order is restored and every citizen enjoys his life. They have seen the marvels of the scientific civilization of the West, and are eagerly endeavouring to introduce to their own country as much scientific knowledge and technique as possible. Some seventy years ago the people of Japan were also impressed with western science, which they regarded as the corner-stone of modern civilization. Consequently they tried to take in as much science as possible and neglected the other values that are equally or even more essential to the make-up of a civilization. To be sure China came into contact with the West before we did, yet in every respect Japan has greatly out-stripped her neighbour. We are now in a position to make a fairer judgement of the other values of culture beside science, but in China science is still the great watch-word.

Students are naturally imbued with the spirit of the times. They play a rather important role in present-day China. They are quite active in movements and demonstrations. They take the lead, or at all events participate in practically every anti-imperialist agitation. On humiliation days they are sometimes carried away by the ardour of youth, and make havoc of foreign institutions. But that is only a sign of their idealism. You will find most of them imbued with a very good spirit. As I found them they were all good students and some of them excellent scholars. All the students of Yenching have good command of English. They often talk with each other in English, and the majority of the courses are given likewise in English. Social and political subjects, are attracting the largest number, and natural sciences come next. Very few are interested in philosophy and religion. It may sound strange, if I say most of them are scarcely or not at all interested in Chinese classics. Confucius is sometimes even abhorred, because his teachings are regarded as the foundation of the old regime. Buddhism that once flourished in China since the days of Anshikao is now looked down upon as a part of superstition. It is a pity to see old temples crumbling away into ruins. Even Christianity is not an exception to the irreligious temper of the times. The majority of intelligentsia either pass over

Christianity with indifference or class it with the rest of superstition. Nevertheless I was fortunate enough to meet many fine Christian characters in China, and the spirit in which people received me at Yenching was certainly Christian. The way the Spirit of Christ works in China may be different from the way it does here in Japan, yet we can not help recognizing genuine manifestations of Christ-like spirit.

A great obstacle to the spread of Christianity is said to be the illiteracy of the masses. It is extremely difficult, if not impossible, to teach them Christianity. It is a slow process. Preachers have to start with the teaching of characters. This I think is the main motive for such a movement as the Mass Education Movement. Most of the missionaries are therefore engaged in some sort of educational work or other. Nevertheless, there remains a great gap between the educated and the uneducated, between the Christianity of the former and that of the latter. I believe I am not exaggerating when I say that university students sing and pray almost in a different language to that used by the ordinary run of Christians.

On several occasions I had the privilege of discussing Christianity with some of the leading professors, and I was thus able to learn something about the way in which the Chinese mind works in thinking about Christianity. The Chinese believe believes in Nature—that is the foundation of all philosophy and religion. Nature is good and it is good for a human being to harmonize with it. Hence, the Chinese optimism. The Japanese is also a lover of nature, but he is on the whole extremely pessimistic. In other words, he is more under the influence of Buddha, while China is under the spell of Laotze. Whoever is disappointed with the course of nature easily looks for something deeper or higher. A Buddhist who is driven to look for something beyond may find it easier to understand the Christian belief in a personal God than a disciple of Laotze who ever wants to be a man of nature. We read *Sai-kon-tan*, there is written, "A fish swims in water yet forgets that there is water. A bird flies in the air, yet does not perceive that there is air. If you have understood this truth, you may be able to enjoy heavenly life, without being troubled with material things." That is exactly a Chinese mood, yet is it not nearer to the spirit of Jesus than the Japanese feeling that even cherry blossoms indicate the transiency of life?

I heard from many a person that the Chinese lacks the spirit of self-sacrifice, and therefore is less able to understand the religion of the Crucified One than the Japanese who has plenty of the spirit. But is self-sacrifice always Christian? He who does not cherish his own life for service divine is not worthy of Jesus. The Japanese are too ready to praise any act that involves self-inflicted suffering or death. It may be that China will find something to learn from Japan, but we on our side will certainly have to appreciate the gospel of the love of life.

Chinese people are of course, strongly opposed to what appears to them to be the jingoism of Japan. But all the more they are glad when they find some Japanese who are neither imperialist nor jingoist, but have real sympathy with their legitimate hopes and ambitions. But are we imperialists? I am sure that we Japanese Christians are opposed to any kind of jingoism, that all of us believe in international friendship and cooperation, and that all of us are willing to help our neighbours. But again let us reflect what things we have done for bearing out our good intentions. We Japanese are too often *zen*-philosophers, believing in tacit mutual understanding. But this theory does not work well in our international contacts. Unless we show our love and sympathy in our words and deeds, other peoples of the world will not be persuaded that we are really a people of love and sympathy.

The Chinese are now indignant with the Japanese, to our great regret; but that the Christian China has not yet completely lost her hope in the Christian Japan may be proved by the following quotation from a letter that quite recently reached me from a group of Yenching students: "there is an opinion prevalent in Chinese circles to the effect that the Japanese movements in Shanghai were retaliatory measures directed against the anti-Japanese boycott. But how futile such efforts are! It is not by the use of the army and navy that one country can induce another to buy its goods. The Christian attitudes of love and understanding, of cooperation and sympathy, must supersede such methods. If Japan desires the markets of China, there is no better way than to cultivate the friendship of the Chinese by peaceful methods, and these vast markets will be open to welcome Japanese goods."

DEPARTMENTAL NOTES

NATIONAL CHRISTIAN COUNCIL NOTES

DARLEY DOWNS

CURRENT ACTIVITIES.

Regular monthly meetings of the Executive Committee were held on January 25th, February 27th and March 26th, besides special meetings on February 6th and 9th to consider the Sino-Japanese situation; and a brief meeting on February 7th to appoint a committee to co-operate with Dr. Guy in making preparations for the work of the Appraisal Commission of the Laymen's Missionary Inquiry. At the first meeting, the Treasurer reported the total receipts for the year as ¥ 817.51 less than the estimate; but due to various economies the year was closed with a balance of ¥ 700.78. The special account for extension work showed a balance at the beginning of the year of ¥ 5,043.97 with expenditures of ¥ 4,420.05, leaving a balance of ¥ 623.92.

In January the Council sent out three thousand letters appealing for relief in the famine stricken regions of North Japan and the Hokkaido. Up to March 25th, ¥ 4,904.04 had been received, of which ¥ 2,470.85 has already been expended.

The Council arranged a reception for Dr. J. F. Cotton, the Joseph Cook Lecturer, on March 4th, and also several speaking dates for him.

The Council set Sunday February 14th as a day for prayer for the success of the Geneva Disarmament Conference and for the renewal of good relations between Japan and America.

THE NEW RURAL SECRETARY.

The question of the appointment of a Rural Secretary was much discussed during Dr. Butterfield's visit and the proposal received strong support from the Gotemba Conference. When word came early in January that Dr. Mott would be responsible for ¥ 2,500.00 during 1932 for this purpose, the Executive asked the Officers' Council to nominate the secretary. At the February 27th meeting, the Rural Evangelism Committee reported its approval of the nomination by the Officers' Council of Mr. Kurihara as Secretary for one year with the understanding that his residence should

continue at Shibukawa but that an assistant should relieve him of most of his work in the church there, that his salary should be ¥ 150.00 a month, and that he should cooperate in carrying out the projects of the Kingdom of God Movement in the six district conferences, in a second general conference on rural evangelism, in gospel schools, in various experiments in rural churches as well as act as a general liaison officer for rural evangelism in the whole country.

DR. AXLING'S ACTIVITIES.

Dr. Axling, Foreign Secretary of the Council, spoke at the Student Volunteer Convention at Buffalo on the Kingdom of God Movement, and also on the Manchurian situation. He attended the Foreign Missions Conference at Atlantic City January 12—15, where he spoke on the Kingdom of God Movement and gave greetings from the Council. The Conference passed the following resolution:

"That the Foreign Missions Conference of North America in its annual session at Atlantic City, New Jersey, January, 1932, has received with deep interest the message from the National Christian Council of Japan delivered to it by the Rev. William Axling, commissioned by the Council of Japan for this service. The Conference has followed the Kingdom of God Movement from its beginning with gratitude and expectation. It has noted the emphasis laid by the Movement upon the full statement and application of the saving gospel of Christ and the call to its service of large numbers of laymen among the Christian believers of Japan, and has found in this Movement inspiration for better service and more daring plans in the West. The Conference desires that Dr. Axling shall convey to the National Christian Council of Japan assurance of fraternal support of the Kingdom of God Movement. We commend our brethren of Japan to the gracious leadership of the Holy Spirit as they seek to take the things of Christ and show them to the people of their beloved land."

Soon after the Conference, Dr. Axling was compelled to undergo an operation for appendicitis, which proved successful. He has had conferences with Drs. Mott and Warnshuis, as well as numerous other leaders, concerning the work of the Council and the Kingdom of God Movement.

At Dr. Mott's suggestion, it was voted on March 26 to ask Dr. Axling officially to represent the Council in presenting its needs to Mission Boards in America. Dr. Mott reports that he cannot undertake to secure the four thousand yen a year for the Council after this year.

COMMITTEE ON RURAL EVANGELISM.

The following Committee on Rural Evangelism has been appointed by the Council :—

Rev. M. Kobayashi, Chairman, Rev. Y. Kruihara, Secretary, Revs. E. M. Clark, C. M. Iglehart, R. Manabe, J. C. Mann, D. Norman, C. M. Warren, K. Yabe, Professor Namae, Messrs. G. Binford, H. Hirabayashi, T. Saito, M. Sugiyama M. P., T. Uzaki, E. V. Yoshida and Miss T. Allen.

CHINA-JAPAN RELATIONS.

The matter of militaristic propaganda in schools and radio broadcasting was seriously discussed at the January 25th meeting of the Council Executive and then referred to the Officers' Council, by which after long discussion, the Chairman and the Secretary were instructed to call at the Department of Communication and the Department of Education and at the Radio Broadcasting Bureau to express the concern of the Council over the large amount of general militaristic propaganda, and to confer as to the possibility of reducing it.

The Shanghai developments seemed so definitely to increase the danger that a long meeting of the officers council with all the foreign members of the Executive was held on February 5th, and a special meeting of the whole Executive on the 6th. At the latter meeting it was voted to send the following cable to the International Missionary Council in New York:

JAPAN NATIONAL CHRISTIAN COUNCIL FACING THREAT TO WORLD PEACE IN FAR EAST REQUESTS INTERNATIONAL MISSIONARY COUNCIL TO IMPORE GOVERNMENTS CONCERNED TO USE FORBEARANCE AND SETTLE DISPUTE BY PEACEFUL MEANS RENOUNCING USE OF FORCE FURTHER THAT SIMILAR REPRESENTATIONS TO RESPECTIVE GOVERNMENTS BE URGED UPON CHRISTIAN BODIES IN EACH COUNTRY.

In the absence from Tokyo of the Chairman, Bishop Akazawa, the head of the General Affairs Section, Dr. Chiba, and Mr. Ebisawa took this cable to the Foreign Office. After considerable discussion of the problems of Sino-Japanese relations the following committee was appointed to formulate statements to the Japanese Government and to other countries: Messrs. Tagawa, Noguchi, Kobayashi, Chiba, Walton, Walser, Abe, Bishop Matsui, Iglehart.

This Committee had three long meetings and at a special meeting of the Executive Committee on March 9 a petition to the Japanese Government and a statement to Christians in other countries were unanimously approved. During the next few days, however, it became apparent that a number of the leading denominations were disposed to question the constitutional right of the Executive to take such action in the name of the Council as a whole. Publication was therefore delayed and at the meeting on March 26 it was voted unanimously to issue the statements in the name of the Executive Committee only. The statement addressed to the Government will be found in the Editorial Notes; that to Christians in other lands is as follows:—

"The Peace of the world is the will of the Father of all men. As His followers we have longed that it may be set up, and have prayed unceasingly on its behalf.

"But now we find ourselves confronted with the events which have happened in Manchuria and at Shanghai—events for which not only we as Christians as may be expected, but also the nation as a whole deplores as a real misfortune.

"We express our sincere appreciation of the spirit of love shewn by the prayer and sympathy of the Christian bodies of all nations who have shared in our distress.

"As we ponder over the causes which have given birth to such a state of affairs, we cannot but feel that these things have happened because in the long run our prayers and our efforts have been insufficient, and for that reason we must bear our share of responsibility with humbleness of mind before God our Father and our friends in other lands.

"On the present occasion we, the members of the General Committee of the National Christian Council, have presented the accompanying Memorandum to the Authorities in our Land. In doing so we long that our country may to an ever-increasing degree respect the spirit of the League of Nations, the Nine-Power Treaty and the Kellogg Pact, and we pledge ourselves to renewed effort to this end.

"As we look at the confused state of international relations, we would emphasize the need of promoting a calm and right understanding of the situation as a whole, and at the same time we would earnestly ask for the prayers and cooperation of our friends in Christ in all nations, in order to avoid anything which may serve to hinder the religious and peace movements in this land."

CHRISTIAN LITERATURE SOCIETY NOTES

LORETTA L. SHAW

PROGRESS IN BUILDING.

Little can yet be seen of the new building but the foundations are being well and truly laid. These are thirty-two feet deep thus providing for two basements which will give ample storage facilities.

Of the total funds required, a considerable amount must still be raised. The Christian Literature Society is the united work of all the Mission and Churches in Japan. Such a united enterprise deserves the enthusiastic support of all who welcome cooperation and a united front among the Christian bodies trying to lead Japan to Christ in the Kingdom of God Movement.

PERIODICALS.

The Christian Literature Society now publishes two *monthly* and two *weekly* magazines, with a combined circulation of 130,000 each month, namely :—

1. *Kingdom of God Newspaper*—This paper is especially devoted to the needs of enquirers, seeking to lead men to God and to build them up in the Christian faith. It has a circulation somewhat less than 30,000 and is being greatly used in the Kingdom of God Movement, bringing direct Christian teaching each week to hundreds of enquirers.
2. *Ai no Hikari*—This is a monthly and has about 6,000 copies each month. It is welcomed by both men and women and many letters reach us telling of conversion and new found joy and peace in Christ through its message. It is especially liked by members of Women's Meetings who use it for themselves and their neighbours.
3. *Shokoshi*—This monthly magazine is loved by children and is especially useful for Sunday Schools and for Christian mothers to use for their children.
4. *Nichiyo Club*—This weekly paper is also for children and is intended especially for primary school pupils.

NEW BOOKS.

The following are in the press or have been published:

1. *Why I believe in Christ*—A short account of their faith by leading Christian pastors and writers. Their names command respect at once and commend the book to the Japanese public. This is the second in this popular series initiated by the Y.W.C.A. and published by the Christian Literature Society under the editorial supervision of Mrs. Tamaki Uemura.
2. *A Priest and His Conversion*, by Tatsuo Sakano. Written by a converted Buddhist priest, very ably setting forth the reasons why he became a Christian and comparing the two faiths. It sets forth the differences and likenesses in the two religions and shows the author's peace and joy in Christ after long searching in other paths.
3. *Stars and Bread*—World trouble and the Christian Remedy, by Takeo Iwashashi, the celebrated blind preacher and student of philosophy.

TREASURER.

The Christian Literature Society welcomes Dr. Stirewalt as Treasurer, a post which he ably filled some years ago, and acknowledges the courtesy of the United Lutheran Mission in lending his services to this Society.

JAPAN CHRISTIAN NEWS AGENCY

M. S. MURAO

OSAKA EXTENSION.

Plans are now under way for the extension of the work into the Osaka press. Beginning on May 1st, a Christian advertisement will appear once a week in the *Osaka Mainichi*. The applications resulting will be handled cooperatively by the various newspaper offices in the area covered.

NEW OFFICES.

The Osaka New Life Hall has been formed with the Anglican, Baptists, Methodists and Presbyterians cooperating. It is hoped that the Congregationalists and other bodies also will join in later. Offices have also been formed at Okayama (Congregationalist), Shizuoka (Universalist) and Tottori (Congregationalist).

NEW EXPERIMENTS.

The Seikokai New Life Hall has for the past two months tried the experiment of asking all applicants to send money for the literature. Though this has led to a considerable reduction in the number of applications, as may be expected, yet the number joining subsequently for further instruction has actually increased.

The Tokyo New Life Hall (Baptist) has tried the experiment of advertising their office magazine in one of the big Tokyo papers. The proportion of orders secured from applicants for specimen copies has been encouragingly high.

THE KINGDOM OF GOD MOVEMENT

DARLEY DOWNS

NEWS FROM THE FIELD.

District training conferences were held February 10-12 at Sapporo, Kanazawa, Hiroshima, Takamatsu, Beppu and Seoul; and in Tokyo on January 20th. Good attendance and deep interest were reported from each. One or more special speakers attended each, representing the Central Committee.

Under the orders of his physician, the Central Committee cancelled Dr. Kagawa's speaking dates for January and February. He spent however, about 20 days in March in an evangelistic campaign in Formosa. Mr. Iwahashi, the blind philosopher from Kwansei Gakuin, is giving a great deal of time to meetings in connection with the Movement.

A conference was held at Atami February 3rd and 4th, attended by 34 representatives of Christian schools from all over the country besides eight from the Central Committee. Special thought was given to the improvement in the quality of Bible teaching and religious education and the problem of non-Christian teachers. The findings call for more co-operation between the schools and the K.O.G.M. both in the Christian work with students and teachers and in inviting an outstanding specialist in religious education from abroad for a period of visitation in Christian schools.

STATISTICS FOR 1930, 1931.

The following significant statistics are given concerning the movement :

	<i>Meetings</i>	<i>Conferences</i>
Constituent churches.....	907	942
Places where movements were carried out.	261	203
Organizations participating.....	117	66
Churches participating	529	424
Total number of meetings	665	593
Number of speakers.....	242	284
Estimated number in attendance.....	157,942	94,969
Enquirers	8,838	4,107

TEMPERANCE AND PURITY NOTES

E. C. HENNIGAR

THE CAMPAIGN IN THE PROVINCES.

After the January Notes had been sent to the printer additional reports came in regarding the Abolition Campaign in the Prefectural Assemblies. In Kochi, where a largely signed petition had been presented, a Bill calling for abolition of the licensed quarters was prepared and the support of a majority of the members of the Assembly was obtained. However, at the last moment, some of these members withdrew their support and the Bill was held up for this year. It is confidently expected that with better pre-

paration the Bill will be introduced and pushed to a vote next session. In Miyagi Assembly the Bill for Abolition was presented and when voted on the closing day of the Assembly was defeated, as here again several members who had promised support went back on their promise. This experience has been repeated many times during the course of this campaign in the last few years. It is difficult to exaggerate the pressure that is brought to bear on members in opposition to this movement. In some cases the authority of the party machine of one of the major parties (neither party is innocent) is brought to bear but in most cases it is due to the organized lobbying of the brothel keepers.

EVIDENCES OF PROGRESS.

During 1931 in Akita ken 36 licensed women and 8 geisha secured their freedom. This was largely due to the efforts of one Christian woman, Mrs. Hayakawa. Some of these women had been in the licensed quarters for nearly ten years. An Abolition Bill was passed in Akita in 1928 since when there has been a steady decrease in the number of inmates.

The authorities of Tokushima Prefecture have issued instructions amending the regulations governing the life of the licensed women. The women are henceforth to be free to go out from the quarters every day as geisha do. This makes for the amelioration of the lot of the inmates, but whether it is in the interests of public morals remains to be proved.

In Tottori a strong committee has been formed to organize an Abolition League. All but ten of the prefectures have thus come into line.

We are glad to record the election to the Imperial Diet of Dr. Isoh Abe, leader in the Social Democrat Party and former Dean of Economics in Waseda University. Dr. Abe is President of the National Purity Society (*Kakuseikwai*). Eighty-two other avowed supporters of Abolition were elected. Prominent among new supporters are Prof. Uchigasaki and Mr. Sugiyama Motojiro.

OTHER EVIDENCES.

On January 16th ten inmates of the licensed quarters in Takeo Machi in Saga prefecture escaped and fled to Saga City where they appealed to the authorities for freedom on the ground that they had been ill-treated. However, about midnight, the chief of the Takeo Machi police, accompanied by 40 or 50 ruffians from the licensed quarters appeared and took the girls back to the quarters. A complaint has been registered at the Saga District Court against this Chief of Police and it is hoped the case will be pushed through to a conclusion and the law made clear in regard to such cases.

Owing to serious famine conditions in Aomori Prefecture girls are being sold into the licensed quarters in large numbers. Prices paid range from 20 yen to 200 yen. In North Aomori alone over 150 girls have been

sold, and many others in the southern parts of the prefecture. One Christian worker reports having been able to rescue some 25 girls from this fate.

TEMPERANCE GAINS AND LOSSES IN THE ELECTION.

We regret to report that Mr. Nagao Hampei, President of the National Temperance League was defeated in Niigata in the recent election. Other dry supporters who fell were Messrs Manabe, Sawada, Sakurauchi, Hattori, Okada, Shinta and Sugiura. On the other hand such active Temperance workers as the following were elected:—Mr. N. Maruyama, an officer of the Sapporo Temperance Society and recently speaker of the Hokkaido Prefectural Assembly, Mr. K. Tanaka, Adviser of Sapporo Society, Mr. I Tago, formerly director N.T.L. Messrs K. Bando, E. Moriya and G. Eto, presidents respectively of the Asahigawa, Sendai and Nara Temperance Societies. Some 45 other supporters of Temperance were elected. The ‘Wets’ lost 16 members but elected 31 others, most of whom are brewers.

The ‘Wets’ made a determined effort to defeat Mr. Nagao in Niigata. Indicative of the tone of their campaign is the following extract taken from one of their hand-bills and translated literally:—

“Unfortunately a follower of the Christian Dry Party in the United States is attempting to usurp some of our liberty in this civilized land of Japan. He is attempting to make our divine country a temperance country, a hypocritical country.....Let us defeat this Dry Law Leader.....From ancient times the advantages of alcohol are known to be ineffable and its few bad results greatly exaggerated.....We have only to look at the United States to see the failure of prohibitory legislation.....We are opposed to Mr. ○ ○ who but seeks his own glory in proposing this bill to prohibit alcohol to those under 25 years of age.....”

ANNUAL TEMPERANCE CONVENTION.

Before this issue comes from the press the 13th Annual Convention of the N.T.L. will have been held in the Seinenkwaikan at Aoyama Tokyo. Concurrent with this convention will take place a nation-wide celebration of the 10th anniversary of passage of the Minor’s Temperance Law. This will take the form of a “Law Observance Week” (Junpo Shokan). Three departments of the Central Government are interested and are actively co-operating with the N.T.L. in making this effort a great success, viz., the Home Department, the Educational Department and the Department of Justice. Attractive posters, bearing the names of these three Departments, have been prepared urging the youth of the nation to observe the laws against the use of alcohol and tobacco by those under 20 years of age.

CORRESPONDENCE

February 6, 1932

AMERICAN BIBLE SOCIETY

JAPAN AGENCY

No. 4 Gochome, Ginza

TOKYO

Dear Mr. Walton:

With much interest I read your remarks under "The Bible in Japan" in the January 1932 issue of the *J.C.Q.* I am glad you stressed the reasons for the Japanese not understanding the Scriptures circulated to "insufficient cooperation between churches and the societies in their work," and "the style of language employed." Because, while "lack of energy or low spiritual ideas" is also quite true, I dare say that is equally true of the people in western lands. The Scriptures are supremely of a Spiritual character. "The natural man receiveth not the things of the Spirit of God—he cannot know them because they are spiritually judged."

Personally, I am absolutely convinced that if the Japanese Bible was put in as understandable language as the English Bible is to Britishers and Americans the people of this land would understand it with less difficulty than materialistic puffed up conceited Occidentals. Mysticism—and the Bible *is* a mystical book—attracts the unsophisticated Oriental mind and heart. I know of many incidents that prove that.

As to the matters referred to in the last part of your remarks may I assure you the Bible Societies have not and are not unmindful. But some problems, as you well know, cannot be solved to the satisfaction of all concerned in a day. Certain developments have to be awaited and when parties who are sympathetically concerned get together and look the proposition over from all points of view satisfactory results will follow.

It will interest you to know that the Advisory Committee of the A.B.S. consists of seven men, and are the following; Bishop Akazawa; Rev. Saba; Rev. Nukaga; Mr. Ngao Hampei; and Doctors Mayer, C. W. Iglehart and Horn. Meetings are held every other month.

The enclosed statement will interest you as well as be a source of information. It has been published in the leading Japanese Christian papers.

Yours faithfully

K. E. Aurell

Agency Secretary

STATEMENT

The British and American Bible Societies, seeking the clear understanding of those interested and sympathetic with our task of Bible distribution, beg leave to make this statement regarding the financial support of our work.

It is more than fifty years since our two societies started work in Japan. During that time the number of Scriptures distributed will not fall below a total of twenty million copies. Of recent years our annual output has exceeded a million copies. The maintenance of this loss will be understood when it is explained that of all the Scriptures distributed by us, about ninety percent are sold below cost (and by cost we mean actual production cost, without including any overhead expenses and cost of distribution). During this year, of Scripture portions more than a million copies were sold under cost for extension evangelism. This great effort was chiefly accomplished by the devoted labours of our colporteurs, in an evangelistic house-to-house visitation of rural communities, fishing villages, and mountain hamlets, as well as the regular towns. It must be remembered that in this sort of Bible distribution, in order to sell forty yen worth of books a hundred yen must be expended on an average, and that when the Bible Societies undertake such work they accept a huge financial loss. They can do this only because they feel the responsibility of carrying the work to the uttermost parts of this land, and because they are firmly convinced that in doing so they are making a fundamental contribution to the evangelization of Japan.

The constitutions of our societies make it clear that from the very beginning it has not been our purpose to make money. Thus the great distribution of portions spoken of above is done at or below cost, and in addition many complete Scriptures are sold at cost, or even at an extra discount, piling up our annual financial loss.

Of the regular priced Scriptures also, many are sold to churches, stores, schools, Christian organizations, pastors, missionaries and other individuals in lots at special discounts; so that it is hopeless to think of making this work even self-supporting. Still further, every year there are given away for evangelistic purposes many free copies of the Scriptures, and this adds to the inevitable deficit. All this leaves a large amount to be made up as heretofore, by grants in aid from the Bible Society Headquarters and by contributions from our supporters in Japan.

During the year 1930 the combined distribution of the two societies was: Complete Bibles; 20,394 New Testaments; 121,654 (of these more than 61,000 were of the Kingdom of God Edition and Popular Edition—both sold below cost); Portions 1,024,658; Total 1,166,616 copies.

We should add that our work in Japan is conducted in consultation with a committee of missionaries and Japanese Christian leaders.

BOOK REVIEWS

JAPAN by Dr. Inazo Nitobe. 396 pp. Price ¥9.00. Published by Ernest Benn & Co. London.

The invitation to write a review of Dr. Inazo Nitobe's *Japan* brought two great pleasures, the chance to read while it is new a most interesting book, and the privilege of calling it to the attention of all who would like a deeper insight into what Japan is. For this book is not about Japan—it is Japan.

The title is not of Dr. Nitobe's own choosing. *Japan* is one of a long series of books bearing each the unqualified name of a country. If the others have fulfilled their purpose as well as *Japan* has, it is a very successful series. It is *Japan*. It is a presentation of a great array of facts in a readable form and in a spirit both sympathetic and fair.

The style, if adaptation to its purpose be the criterion, is beautiful: each sentence unobtrusively tells its own story and leads to the next, so that the reader is always loth to lay it down. But if emotions poetically expressed are looked for, the reader will be disappointed—as he deserves to be—for this is a book to be read remembered as a whole, for the truth in it, and not for excerpts. Undoubtedly, after one or two readings it will be a handy book to keep on the shelf for reference in confirmation or correction of one's memory or backing in a debate; but it is not intended nor, in spite of its excellent index, fitted for a reference book. Neither is it fitted or offered as a book from which verbatim quotations can be culled. They are as absent as they would be inappropriate.

In the preface there is a quasi apology for the use of statistics. After this warning the reader is pleasantly surprised to find how unobtrusive and appropriate they are, as handled.

Another warning, that the reader will find "the same subject in several places," calls attention to what proves, in fact, a benefit rather than a blemish, since it is so treated as to make an inter-locking unit of the seven divisions of the book. Geography, History, Politics, Education, Subsistence, and Thought-Life (including religion) are made mutually interpretive, and the whole moves to a point, which to the reader seems well taken.

Undoubtedly Dr. Nitobe, a sincere patriot, wishes to present his country in a favourable light. His success is rather enhanced than hindered by his frank criticism. No foreigner could have written with greater fairness, and none with so much knowledge and sympathy. However he cannot escape,

as what patriot can in any country, finding disquieting features in the present state of his country which must be cured in order to insure a future worthy of the past. He also shows his conviction as to remedies. These comments not only not appear as theses, to be maintained by wrestling or selecting facts, but, rather, as conclusions reached by the author himself by contemplation of the facts he was in process of writing down.

Mention of typographical errors in connection with a serious and successful book is always annoying, and usually impertinent. Here it may be pardoned, however, in view of the extreme accuracy achieved in such obviously difficult proof-reading; because there are a few which, if left unnoticed will obscure or reverse the meaning of the text. There is a sentence which begins on page 233 and ends on page 234, in which it is asserted that "out of every 100 children.....9923 are etc." It is a question whether the error is the omission of the decimal point, or the reading of "100" for "10 thousand." On page 330, however, the "600 million" is clearly an error for "60 million." On page 286, the "right to unemployment" stands for its opposite, "the right to employment." Not so promptly obvious is the correction on page 341, by the substitution of "ingenious" for "ingenuous" in the last line of the paragraph.

Again apologizing for this digression, let me close by saying that every sincere friend and every honest enemy of Japan, and every one who wants to know what to hope for and fear for Japan and for the world on her account, must, read this book.

SAMUEL C. BARTLETT

THE RURAL MISSION OF THE CHURCH IN EASTERN ASIA,
by Kenyon L. Butterfield. 222 pp. Price ¥1.30. Published by the
International Missionary Council.

I remarked to a friend that I had been asked to review Dr. Butterfield's Report but that I felt utterly unequal to the task as I had not had time to read it all yet, had not met him nor been at any of the conferences that followed his visit and still had a lot of work booked for the few days available for the task. He quietly replied "There are last that shall be first." I am still wondering to what his remark applied, to me or to the Rural Mission of the Church.

Since then I have read the Report; some parts of it I have re-read and some I will read it yet again. To me it is a fascinating report, a comprehensive study most interestingly presented. There seems to be no department of or section of the field that has not been fairly and fully dealt with. Not only Japan and Korea but also China and the Philippines are covered in the report. The difficulties and hindrances from within and

without are examined fearlessly and dealt with. Principles evolved from experience are presented as "Fundamentals of Christian Rural Work."

Chapter III on Rural Japan is as clear and succinct a statement and as interestingly put as it has been my good fortune to read. It deals with The Land, Crops, Land Tenure, Rural Labour, Debt, Taxation, Education, Morals and Religion, and other subjects. Nothing of importance is omitted.

Chapters XI on Christian Work in The Villages and XII on Terms of Advance of the Christian Enterprise into Rural Japan, lead one along up to the questions "Is it possible for the Christian forces of Japan to agree upon a brief statement of the Religion of Jesus so as to appeal more especially to the farmers of Japan?" (I have substituted the word "possible" for "practiable" in the report,) "Is there common ground on which the various denominations may stand, and agree upon those aspects of the Christian message that are essential to the personal and social Christ-likeness of Japanese rural civilization?" What can we say to these questions? Can we reply in the affirmative? If it were true that we could so agree, then the terrible statement that "success of one denomination in a certain field was evidence of the value of that field and sufficient reason for occupancy by other denominations," could not be made. That such a statement was made in the Gotemba conference is surely admission of denominational rivalry. Where such rivalry exists there can be little hope of an advance that will turn the Rural communities to Christ and effect radical religious changes in their civilization.

It is surely a hopeful sign and a cause for thankfulness that the great missionary leaders and statesmen of our Christian religion are looking earnestly toward more and more cooperation amongst the various denominations.

Dr. J. H. Oldham at the Foreign Missions' Conference in 1931 said that "one of the chief weaknesses of the church to-day is that religious people have set up their own views and doctrinal systems and orthodoxies as being identical with God's truth. Whenever we claim that we have God's truth—and that is what churches are doing to-day—that we ignorant, sinful men should *have* God's truth as something that *we* can administer, or control, or use,—is is not blasphemous? God is infinitely greater..... than our meagre apprehension of Him, greater than anything that you and I know of God, infinitely greater than any of our theological systems or all put together. The great religious minds of history have always known that.....The world rejects our orthodoxies to-day because it knows (and it is right on this point) that our orthodoxies are not the whole truth about God.....There are some things that we are never going to understand, as Bishop Westcott used to tell us, until our Asiatic brothers help us to see them.....At every point we are dependent upon God's present revelation to our hearts and *also* to the others to whom we seek to minister."

In a recent issue of *The British Weekly* Dr. Hutton has a leader on "The Order of the Day for Christendom." His article is permeated with the same thought of unity with all God's children that the life and death and resurrection of Christ may have its accomplished purpose of all nations and peoples dwelling together in unity.

Some years ago a youth in a remote rural hamlet was led to Christ through Newspaper and Correspondence Evangelism. In due time he was baptized by the missionary, who had sent him literature. A year later he was in what was to him a big city, though only a small provincial capital. It was Sunday so he bethought himself of the church. He found one went in and asked for the missionary who had baptized him. Divine Service was in progress. He was informed that So-and-so the man he sought, belonged to another sect, his church was in another part of the city. Five years later he related this in a Rural Gospel School, saying that he was shocked, his faith stunned by the discovery that Christianity like Buddhism had rival sects. At first it almost turned him away from Christ.

What has all of this to do with Dr. Butterfield's Report? Much in every way. The splendid things set forth in that report which challenge us are largely beyond attainment in our present divided condition. United we could faithfully and effectively accomplish great things in social moral and religious rural reconstruction, to the glory of God and the joy of ourselves and the approval of Japanese authorities.

The Presbyterian Board of Christian Education, Philadelphia, recently published a book entitled *What's Right with the Rural Church*, by Ralph A. Felton. In it there is a picture of an itinerating library for Thompkins Country, N. Y. State. Last year I saw that library in operation. It is a well built truck, run by a lady who serves the country. I met a minister who preaches and ministers to four denominations in that same country. He baptizes them in the manner they wish, never discusses manner of baptism with any. He receives into church membership for all four denominations. I met a consecrated enthusiastic religious educationalist in the same area who ministers in religious educational classes to more than four denominations for in some of her classes there were children of non-Christian parents and Roman Catholic children as well as Protestant. Bad as are the condition and situation in that country, there is well-grounded hope of accomplishing something when there is such real unity of effort among religious workers.

Until we can get closer together there is danger of simply making sectarian chequer boards of our rural areas and we probably will not readily be able to carry out the splendid programme enunciated by Dr. Butterfield and accepted by our various Christian conferences.

THE CHRISTIAN GRAPHIC (Warera no Graph). Published monthly by Shinseisha, Tokyo, Editors: Michio Kozaki and Michi Kawai. Price 5 sen; 66 sen per annum, post paid.

It was about ten years ago since the editors of leading papers and magazines in Japan began to print graphic sections. They have been making great efforts in collecting interesting pictures. One of our biggest papers has been printing a "graph" since January, 1914, the 439th number appearing on 5th of April. No one can realize how difficult a task it is to get appropriate materials for each issue. The difficulty indeed is so great, and the cost so high, that the other journals, although trying hard, have not quite been able to compete with the *Asahi*.

With regard to Christian publications, only one or two periodicals recently have begun to have such. Others would like to follow them, but are not able to afford it. Under such circumstances the appearance of the *Warera-no-Graph* is to be heartily welcomed. Its aim is stated as to uplift its readers to the Christian ideals of life. By means of illustrations and short articles, it purports to stimulate the sense of Christian brotherhood, international understanding, and friendship.

So far the *Warera-no-graph* has issued seven numbers, beginning with September, 1931. The first and second numbers have call for no special mention. The large reproduction of a Madonna found in the December number will provide a nice wall picture if framed. The fourth issue that appeared in January seems to me to be much improved on the previous ones. The next number contains an article about the famous blind man, Prof. Iwahashi, with a picture of his family. In the March number, however, his story is again told, which seems rather strange. The editors might have been able to get other instances of faith over coming difficulties.

It might be advisable to select more pictures of nature—landscapes, plants, and animals, from various parts of the world. Something about music might well be added, e.g. the portraits of famous composers of sacred music, songs and hymns recommendable for Christian homes, etc. Finally speaking from a journalistic view point, it is not always wise for editors to be too conspicuous in their magazines.

IWAO MIYAKE

INTERNATIONAL SURVEY OF THE Y.M.C.A.s AND Y.W.C.A.s Pp. 426. Published by the International Survey Committee.

When one recalls how much time and energy as well financial resources have been required for the survey in Japan alone, and then sees that the results specifically relevant to Japan occupy only two pages in a volume of 426, the immensity of the preparation lying behind this Survey Report can be readily realized.

This Octavo Volume is packed with information gathered from all over the world, where the foreign departments of the Y.M.C.A.s and Y.W.C.A.s in North America have been cooperating. The brief reports from the Survey Commissions sent to the fields are prefaced by historical sketches of the Movement and are followed by an attempt to state its philosophy, message and place in the future.

The reviewer feels only entitled to cast his opinion on the sphere he knows, i.e. those two pages referring to Japan, but it may be the best way to evaluate a book of this kind.

1. The Y.M.C.A. especially, and also the Y.W.C.A. were regarded in Japan before the days of the National Christian Council as the centre of international and inter-denominational fellowship. This has been true of local centres as well as the national centre.

2. These movements served to catch the most advanced-minded among the seekers of Christian truth. It is true indeed that the more serious minded could not find satisfaction with the somewhat mild programme of religious activities, yet these Associations served as the ante-chambers to the Christian fellowship.

3. This fact accounts for the somewhat bourgeois atmosphere of the Associations, which prevent them from having a more effectual industrial programme.

4. The Japanese Movements developed chiefly as Students' Movements. One of the best services rendered by these movements has been the summer camps. This work is not confined to students.

5. Among the younger growing churches in Japan, the most difficult problem has been that of the relationship between the missionaries and the Japanese workers. But the current opinion among Japanese is that the Y.M.C.A. and the Y.W.C.A. have solved the problem excellently. The Japanese represent the work to the public, while the missionaries give help inside in the actual work. The general impression has been that the missionaries' work is invaluable in giving a special bent to these movements. It is therefore surprising to find in the reports reference to the existence of conflict between the Japanese staff and the foreign missionaries. But perhaps the surveyors know more behind the scenes than we do.

These are the points which the reviewer felt are lacking in the presentation of these Movements as they are in Japan.

The general impression is that the conclusions are those reached through the opinions of the staff members rather than that of the 'lay' members of the Committees.

PERSONAL COLUMN

Compiled by Margaret Archibald

NEW ARRIVALS

HESSEL. Rev. and Mrs. E. Hessel (O.A.M.) arrived as successors of Dr. and Mrs. E. Schiller in October 1831. Address: 10 Higashimachi, Shogincho, Kyoto.

LEE. Miss Helen M. Lee (M.E.F.B.) arrived in Japan last Autumn on a two year contract of teaching at Aoyama Jo Gakuin, Tokyo.

MOORE. Miss Helen Moore (M.E.F.B.) arrived in Japan last Autumn to join the faculty of Kwassui Jo Gakko, Nagasaki.

ARRIVALS

ASHBAUGH. Miss A. M. Ashbaugh (M.E.F.B.) returned from furlough in December and is teaching at Kwassui Jo Gakko, Nagasaki.

BAKER. Bishop and Mrs. James C. Baker (M.E.F.B.) arrived in Tokyo early in March.

BARBER. Miss Doris Barber (S.P.G.) returned from furlough early in April and is again in charge of the Shoten and Suma Kindergartens. Address: 56 Yuki no Go Sho Cho, Hirano, Kobe.

BRAITHWAITE. Mrs. G. Burnham Braithwaite (A.F.P.) and daughter reached Kobe on March 9, after a brief visit to Ireland.

BURNSIDE. Miss Ruth Burnside (P.E.) returned to Japan in February from furlough spent in the United States.

CLARKE. Mr. Harvey Clarke, son of Dr. and Mrs. W. H. Clarke (S.B.C.) of Tokyo, is visiting his parents while spending a year in journalistic work in Japan.

DANIEL. Miss N. M. Daniel (M.E.F.B.) returned from furlough in November and is associated with the Christian Literature Society. Address: 4 Aoyama Gakuin, Tokyo.

HOWEY. Miss H. M. Howey (M.E.F.B.) returned to Fukuoka Jo Gakko, Fukuoka last Autumn.

HENTY. Miss A. M. Henty (C.M.S.) arrived by P. & O. Mail in March, and has returned to her work in Tsukushima, Tokyo.

HEYWOOD. Miss C. G. Heywood (P. E.) Principal of St. Margaret's

- School, returned from extended furlough in America, March 9, by the Hiye Maru.
- JOHNSON. Miss Thora Johnson (P. E.) of St. Agnes' School, Kyoto, returned from furlough on March 15.
- McKIM. Rt. Rev. John McKim, D. D. (P. E.) returned from Honolulu on February 26, on the S. S. Chichibu Maru.
- MYERS. Dr. and Mrs. Harry W. Myers (P. S.) returned on March 29, on the S. S. President Hoover, from furlough spent in the United States. Address: 112 Yamamoto Dori, 4 Chome, Kobe.
- REISCHAUER. Dr. and Mrs. A. K. Reischauer, (P.N.) returned from furlough in the United States on February 15. Address: Women's Christian College, Nishi Ogikubo, Tokyo Fu.
- SMITH. Miss Eva Smith (S.P.G.) returned from furlough in March and has resumed her work at the English Mission School, Koba. Address: 5 A., Nakayamate Dori, 3 Chome, Kobe.
- SPENCER. Rev. and Mrs. Victor C. Spencer (M.S.C.C.) arrived in Japan the latter part of April. Mr. and Mrs. Spencer were married on December 31, and Mr. Spencer is returning from furlough.
- SEAGUE. Miss C. M. Teague (M.E.F.B.) returned to Japan in November, and is engaged in evangelistic work in Fukuoka.
- WORTHINGTON. Miss H. J. Worthington (C.M.S. Retired) returned to Japan in April and hopes to continue her work in Hiroshima.

DEPARTURES

- BAZELEY. Miss Mary Bazeley (J.E.B.) of Kobe left for furlough in England on January 29.
- BUCHANAN. Mrs. Percy W. Buchanan (P.S.) and two children sailed on the S.S. Shinyo Maru on March 15, for furlough in the United States. Mr. Buchanan will join them in July.
- CHASE. Mr. and Mrs. J. T. Chase (Y.M.) and children sailed for the United States on furlough, March 3. Address: Bristol, Tennessee.
- FESPERMAN. Rev. and Mrs. F. L. Fesperman (R.C.U.S.) with their two children sailed for America on furlough, on the S.S. President Hoover, April 18.
- LEA. Miss L. E. Lea (S.P.G.) left on April 6, for furlough in England, travelling by way of Canada.
- PATTERSON. Mr. and Mrs. George S. Patterson (Y.M.C.A.) left Japan in January for permanent residence in Canada. Mr. Patterson went directly to America on the S.S. Chichibu Maru; and Mrs. Patterson went by way of the Ports on the S.S. Terukuni Maru.
- PHELPS. Mr. and Mrs. G. S. Phelps (Y.M.C.A.) left on furlough on the S.S. Terukuni Maru on January 29, going by way of the Ports.

- RUSCH. Mr. Paul Rusch (P.E.) sailed for Seattle on March 10 by the S.S. Hikawa Maru.
- SCHILLER. Dr. and Mrs. E. Schiller (O.A.M.) left Japan last Autumn to live in Germany. They have retired after working in Japan thirty-seven years. Address: % Ostasienmission, Berlin-Steglitz, Grunewaldstr 22, Germany.
- SCOTT. Miss Mary Scott (U.C.C.) of Marubori Cho, Ueda, Nagano Ken, sailed for Canada on February 27, being called home by the serious illness of her sister, Miss Bella Scott.
- SKILES. Miss Helen Skiles (P.E.) of Matsugasaki, Kyoto, sailed from Yokohama on regular furlough on March 31.
- SMITH. Professor and Mrs. A. D. Smith (R.C.U.S.) with their two children and Miss Harriet Smith left for furlough in the United States on the President Hoover, April 19.
- TOPPING. Rev. Henry Topping (A.B.F. Retired) sailed on the S.S. Empress of Japan on March 22, for a short trip to America.
- WARREN. Rhv. and Mrs. Frank F. Warren (F.M.A.) and children of Awaji Island, sailed for the United States on the S.S. Shinyo Maru, on March 15.
- WILKINSON. Mr. and Mrs. C. S. Wilkinson (J.E.B.) of Kobe left for furlough in England on January 29.
- WILLIAM. Miss Hallie Williams (P.E.) of St. Agnes' School, Kyoto, sailed from Yokohama on March 31, on regular furlough.

CHANGE OF LOCATION

- BRITTAIN. Miss Blanche Brittain (M.E.F.B.) From Kwassui Jo Gakko, Nagasaki to Iaix Jo Gakko, Hakodate.
- MANN. Rev. and Mrs. Leland W. Mann (A.B.C.F.M.) and children from Otaru to Teramachi Imadegawa Sagaru, Kyoto.
- STOKES. Miss K. Stokes (S.P.G.) has moved from Matsuyama to Shoin Koto Jo Gakko, Aodani Cho, Nada Ku, Kobe.

BIRTHS

- JUERGENSEN. To Mr. and Mrs. J. W. Juergensen (A.G.) of Nagoya, a daughter, Bernice, on February 10.
- RICHERT. To Mr. and Mrs. Adolph Richert (J.A.M.) of Ikoma, Nara Ken, a son, Wesley Edward, on January 26.
- SCHENCK. To Rev. and Mrs. H. W. Schenck, (R.C.A.) at Yokohama a daughter on February 7.
- VINALL. To Mr. and Mrs. G. H. Vinall (B. & F.B.S.) of Kobe, a son, Peter David, on January 7.

ENGAGEMENTS

ERICKSON-LUBEN. Announcement has been made of the engagement of Miss Edith Erickson, daughter of Dr. and Mrs. S. M. Erickson (P.S.) to Rev. Barnard M. Luben (R.C.A.) of Meiji Gakuin, Tokyo. Miss Erickson is now a teacher in the Canadian Academy at Kobe. The wedding will take place in the summer.

NYSTROM-COLLINS. Announcement has been made of the engagement of Miss Florence Nystrom (A.B.F.) to Mr. Arthur M. Collins (J.E.B.) Miss Nystrom is Assistant Treasurer of the Baptist Mission in Tokyo, and Mr. Collins is from Kobe.

MARRIAGES

BOWLES-THOMAS. Mr. Gordon T. Bowles, son of Mr. and Mrs. Gilbert Bowles (A.F.P.) of Tokyo was married to Miss E. Jane Thomas, daughter of Dr. and Mrs. Wilbur K. Thomas of Lansdowne, Pennsylvania, at Ginling College, Nanking, China, on February 6.

PHELPS-BEST. Mr. S. Ward Phelps, son of Mr. and Mrs. G. S. Phelps (Y.M.C.A.) was married to Miss Kathleen Best, at Hamilton, Ontario, Canada, on December 31.

DEATHS

COLEMAN. On March 28, Suddenly. Mr. and Mrs. Horace E. Coleman, (A.F.P.), late Secretary of the Sunday School Union of Japan.

CURD. Miss Lillian W. Curd, sister of Mrs. H. C. Ostrom (P.S.) of Kobe died at Fulton, Missouri, on January 20. Miss Curd was an active member of the Southern Presbyterian Mission from 1907 to 1916.

FISHER. Mr. Galen Fisher, Jr., eldest son of Mr. and Mrs. Gelen M. Fisher, formerly connected with the Y.M.C.A. in Japan, died on January 22, at Pleasantville, New York.

FOSS. On March 24, at his home in England, Rr. Rev. H. J. Foss. D. D. (S.P.C.) late bishop of Osaka, after over 40 years of service in Japan.

GAINES. Miss Nannie B. Gaines (M.E.S.) of Hiroshima Girls School, Hiroshima, died on February 26. Miss Gaines came to Japan in 1887. She spent the entire forty-two years in Hiroshima, and was the founder of the Hiroshima Girls School.

HART. Miss Elizabeth Hart for thirty-five years a missionary in Japan under the Woman's Missionary Society of the Methodist Church of Canada, died in Canada early in January. She retired from active service in 1924. She was a sister of Mrs. E. C. Henningar of Tokyo.

NEWELL. Mr. Wellington Newell, son of Dr. and Mrs. H. B. Newell, for forty-three years missionaries in Japan under the American Board, died in San Diego, California, on January 20. He was born in Kobe, August 31, 1893.

RIDDELL. Miss H. Riddell, for over 40 years a missionary in Japan, and a pioneer in work among Lepers, died at Kumamoto on February 3rd.

SNEYD. Mr. Carl Sneyd, youngest son of Mr. and Mrs. H. S. Sneyd, formerly connected with the Y.M.C.A. in Japan, died on December 24, 1931, at Toronto, Ontario, Canada.

MISCELLANEOUS

AXLING. Dr. William Axling, (A.B.B.F.) of Tokyo, who is now on furlough in the United States, was operated on for appendicitis at Clifton Springs, New York, in January.

IGLEHART. Rev. Charls W. Iglehart (M.E.) has been elected to a fellowship at Union Theological Seminary, New York.

[Usually five Missionary Fellowships (yielding \$750 a year) and two Missionary Scholarships (yielding \$450 a year) are available annually for missionaries on furlough and for especially qualified nationals of mission lands. Applications for 1933-34 should reach the Seminary by January 1st, 1933. A number of fully furnished apartments are available for missionaries on furlough. Detailed information about these apartments can be secured by addressing the Bursar of the Seminary.]

WALVOORD. Miss Jeane W. Walvoord, daughter of the late Mr. Anthony Walvoord, and Mrs. Walvoord, now of Holland, Michigan, U.S.A., visited Nagasaki for a few days during the Christmas season of 1931, on her way to service as nurse in the Amoy (China) Mission of the Reformed Church in America. Miss Walvoord's father was for several years Principal of Steele Academy in Nagasaki.

SUMMER COTTAGE TO LET on Mount Daisen, Tottori Prefecture. For full particulars apply to Rev. J. C. Mann, 73 Matsubara Cho, Nishinomiya Shi.

LAD.

WHO'S WHO IN THIS ISSUE

- REV. S. H. WAINRIGHT, D.D. (M.E.S.) is the honoured head of the Christian Literature Society. He came to Japan in 1888.
- REV. Z. GOSHI is a graduate of Edinburgh University and is now pastor of Meguro Presbyterian Church, and lecturer at the Theological College of the same denomination. He is Associate Editor of the Quarterly.
- MRS. LOIS J. ERICKSON (P.S.) is the authoress of *Highways and Byways in Japan*.
- MR. G. B. BRAITHWAITE (A.E.P.) has succeeded his father as Secretary of the Japan Book and Tract Society. He returned to Japan as a missionary in 1922.
- DR. T. KAGAWA needs no introduction to our readers.
- REV. K. AURELL (A.B.S.) is the Secretary of the American Bible Society. He first came to Japan in 1891.
- PROFESSOR T. IWAHASHI has likewise studied at Edinburgh University. He is now on the Staff on the Kwansai Gakuin University, as well as an active worker on behalf of the blind and the Kingdom of God Movement.
- DR. HUGOLIN NOLL, O.F.M., is Editor of the *Actio Missionaria*. He is engaged in missionary work at Sapporo.
- MR. T. SASAKAWA has qualified for the English Bar. When in England he was closely identified with the British Student Christian Movement.
- REV. A. EBIZAWA is the Secretary of the National Christian Council. He is a member of the Congregational Church.
- REV. H. CONRAD OSTROM, D.D. (P.S.) is a professor at the Kobe Theological College of the Presbyterian Church. He came to Japan in 1911.
- PROFESSOR T. ARIGA is on the staff of the Doshisha University and was an exchange professor in 1930 with Yenching University in China.
- REV. S. C. BARTLETT D.D. (A.B.C.F.M.) is on the staff of the Doshisha University, and has been 45 years in Japan.
- REV. D. NORMAN, D.D. (U.S.A.) has been long engaged in rural work. He first reached Japan in 1897.
- MR. IWAOKA MIYAKE is on the staff of the Omi Mission and is Editor of their magazine *Kohan no koe*.
- REV. M. S. MURAO is a Professor at St. Paul's University and is the Manager of the Japan Christian News Agency.

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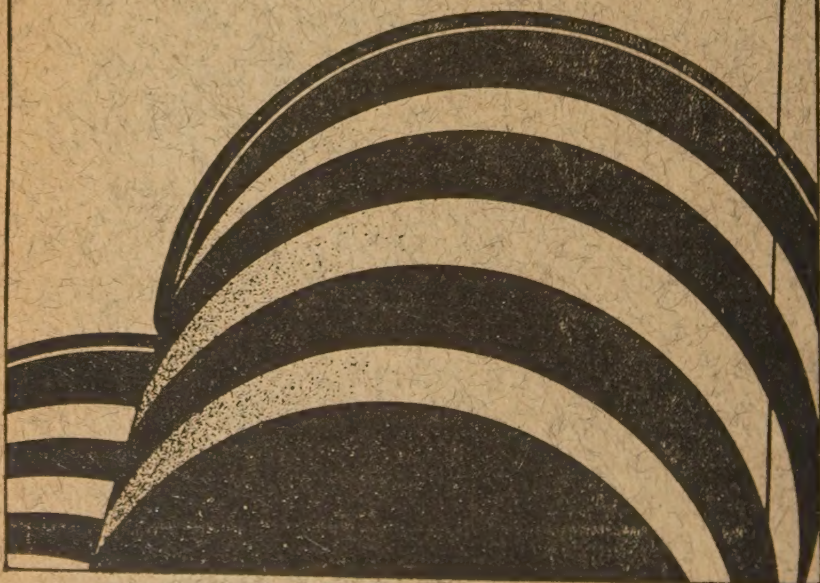
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